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THE EUROPEAN HARVEST FIELD

Articles on Europe
Missionary Letters

Published monthly except July and August
by the
AMERICAN-EUROPEAN FELLOWSHIP
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STAR OF THE EAST

Star of the East, o'er Bethlehem's manger shining,
Bright signal of the Incarnation morn,
Oh, lead us back again to Bethlehem's cradle,
Till in our hearts the holy Christ is born.

Day Star of earth's dark night, and Hope of glory,
We bless Thy light, we hail Thy rising ray;
The night is almost gone, the Day Star riseth,
Bright Morning Star! O glad millennial day!

—A. B. Simpson.

American European Fellowship

FOR CHRISTIAN ONENESS AND EVANGELIZATION

Fellowship	*Christian Oneness*	*Evangelization*
I John 1:3	John 17:21–23	Romans 10:13–15 Matt. 28:19

Grace Unto you, and Love, and Joint Fellowship in Prayer and in Ministry to Needy, Hungry Souls

AMERICAN-EUROPEAN FELLOWSHIP FOR CHRISTIAN ONENESS AND EVANGELIZATION
continuing the Fennis Evangelization Society and Christian Testimony to Jews

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1. To encourage Oneness of all true Believers at home and abroad.
2. To co-operate with reliable agencies for the revival of the Gospel in Europe.
3. To give material relief in Times of Emergency.
4. To distribute the Scriptures and other Gospel Literature.
5. To encourage reliable Evangelization among the millions in Europe yet without the Gospel.
6. To support Missionaries and Workers as the Lord makes it possible.

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Notify us at once of change of address, giving both old and new addresses and writing plainly.

We shall be thankful for names and addresses of Christian friends, to whom we may send sample copies of the magazine. We appreciate your sympathetic co-operation with us.

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DEVOTIONAL AND EDITORIAL

"Who Is Sufficient For These Things?"

II COR. 2:16

By Pastor Herbert Hogg

IS THIS question of the Apostle one of fear, perplexity, or doubt? Is he realizing that the odds are against him? There were odds against him, and also against the Corinthian church. The odds were abounding sin, sensuality, and the philosophies of the day. In addition, the Apostle was given by the Spirit a conception of what the church is to be in life and service. See verse 14. This conception included, as some one has well said, a church "infallible in faith, spiritual in worship, and holy in living." Also, for the individual Christian, a sanctified and separated life. With such a conception before him, and knowing the surroundings and conditions obtaining in Corinth, did Paul draw back, faced by such odds, and ask this question in doubt and fear? Well he might. But did he? No, he did not. In chapter 3, verse 5, he states in assurance and triumph, "Our sufficiency is of God." The question is, therefore, one of inquiry and not of fear and unbelief.

It is a question we may ask in our day, too. We are faced with conditions similar to those surrounding the Corinthian church. Abounding sin, rampant unbelief, disturbed world conditions, false cults and philosophies confront us. The child of God is beset by hostile and subtle forces, seen and unseen, and could, by looking at these in the natural, be overwhelmed and cast down. The question could be asked, "And who is sufficient for these things?"

The setting of the question in the Scriptures is related to the life of triumph that God has provided for His children, and the results of their ministry. (Verses 14–16.) While we desire to consider our question in relation to the triumphant ministry, we also desire in this article to show how, in every realm and sphere, God is our sufficiency.

We start with, first, the matter of *salvation*. We live in a day when sin is lightly regarded. Sin is ignored or explained away. Not so in the Word of God. It reveals sin's origin, power, hideousness, penalty, and judgment. Sin is serious because of its consequences. Diseases, mental distresses, lusts and passions of the flesh, wars, crimes varied and many, flaunting of all that is holy and good in home, social, and national life—are in part the serious consequence of sin. Then, as we view the sufferings of our Lord on the cross and remember who He is and why He died thus, we can not but say that whatever caused these sufferings is indeed serious. Furthermore, the doom and punishment of sinners, conscious and eternal, so clearly stated in the Word of God, is but a confirmation that sin is serious. It must, therefore, be dealt with adequately—such serious effects must be met sufficiently. It has, in the atonement of our Lord. On the

cross, and there alone, was it done to God's satisfaction and our present and future good, if we are found trusting in the Saviour.

Sin recognized, faced, and dealt with, is the only solution of earth's problems, either individually or collectively. Philosophies, plans of change politically or socially, that ignore this problem, will not answer. Deliverance from sin's penalty, power, and presence, is God's way of dealing with this problem. He is sufficient to provide and give full and free salvation, with its present assurance. Whatever man's condition, wherever found, we may now sound the blessed proclamation of life for a look at the Crucified One. Not of works, religious or otherwise, but of grace, through faith, and all the free gift of God.

We rejoice in hearing, through a pastor in Brooklyn, of the way our Lord proved sufficient in the greatest boon of life, namely, the knowledge and assurance of the forgiveness of sins. A hard drinking man, nominally religious, recovering from a drunken debauch, found a tract in his pocket. How he had obtained it, he did not know. There was a smear of blood on it, which made him hasten to a mirror to see if he had been wounded. He then read the tract, which was entitled "The Forgiveness of Sins." He showed it to his wife, and together they determined that they would know, if possible, this blessed assurance. They attended some eighteen different churches before they heard the way explained. What an indictment of the pulpit of today that oftentimes, instead of hearing the simple way of salvation in Christ and forgiveness and redemption through His precious Blood, political and social betterment, world peace, and kindred subjects are discussed, and laboring and heavy laden souls find no rest! At last they heard the good news and rejoiced in the forgiveness of sins. Our God is sufficient for our present and eternal salvation.

"Amazing grace, how sweet the sound,
That saved a wretch like me!
I once was lost, but now am found;
Was blind, but now I see."

Then, in the realm of *sanctification*. Our Lord calls us to *be* before we are called to *do*. Quality of life is His objective. "Be ye holy, for I am holy," is a definite command, and throughout the epistles of the New Testament we are held up to a holy standard of life. When beset with unholy surroundings, temptations of varied and subtle nature, fightings within and fears without, do we say, "And who is sufficient for these things?" Did the Apostle, realizing the evils around the Corinthian church, ask this question in doubt? Do we, faced with problems in daily life and what God wants us to be, stand in fear and trembling, wondering how it can be? Let us turn from all the questionings and from insufficient, fragile human nature. The Holy Spirit is ready to answer this question. *Our Lord is sufficient.* God does not mock you, dear soul. In the mass of conflicting thoughts, turn to Him who is sufficient.

The Apostle knew from personal experience the despair of unrealized holiness. The seventh chapter of Romans illustrates this. The things he would do, he did not do; the things he would not do, lo, he did. He cries, "O wretched man that I am! Who shall deliver me from the body of this death?" Is the Apostle left to go on in this

condition? If so, it would have spelt disaster to his spiritual life and his missionary work. Was the sixth chapter of Romans, with its wonderful statement of practical holiness, merely an ideal that could not be realized and known? We are so glad that the eighth chapter of Romans gives us the sufficiency of God to produce, whatever the circumstance might be, holiness of life. The Spirit of God is reigning where sin once had dominion, and the Apostle now is to know the leading of God in a life of triumph, freed from condemnation and sin's power.

Just like the Israelites of old, the child of God in Corinth years ago, as well as the child of God today, is to know a salvation in which we are delivered from sin's penalty and sin's power. The blood on the doorpost meant safety, and the power of God in rolling back the Red Sea meant deliverance. So today the blood of Jesus and the work of the Holy Spirit correspond in practical fulfilment of these types.

"Sin no more, but closely keep
Near the hand that guards the sheep;
Shun the snares that lured before,
Trembling go, and sin no more."

Coming to the crucible of life's daily *cares, troubles, and afflictions*, we come to the practical side of our daily life. Stern realities are before us. Men and women are confronted with their problems concerning livelihood, family life, business cares, and the varied and many unexpected things that befall us. "And who is sufficient for these things?" Again the triumphant answer, "Our sufficiency is of God."

Jacob, beset in his old age, cried out, "All things are against me" (Gen. 42: 36). Joseph and Simeon gone and Benjamin about to go—it seemed as though everything was conspiring to bring his days to an end in sorrow. "But God." How precious these words of assurance and comfort! God turned into joy what seemed to harm. The wicked brethren thought evil, but God meant good. *El Shaddai* (the name of God which means "sufficient") was there in the shadows watching over His own.

And does He not assure our hearts today with His good promise, "And we know that all things work together for good to them that love God"? There is always a way out for the child of God, an issue for our Lord's glory and our spiritual good. A Jewish mother, coming to know our Lord as her Saviour and Messiah, was brought into a happy dependence upon the Lord as her Father, in caring for the needs of her family. One day, when they were sorely in need of food, while in prayer a knock was heard at the door. It was a former lodger, whom the woman had befriended when he was out of work. He had come to give her some money, as he had found work. In the nick of time, but sufficient! So in these days of stress, trial, and adjustment, may we find that "His compassions fail not, and great is His faithfulness" (Lam. 3: 22, 23). His sufficiency, not ours.

"Through many dangers, toils and snares,
I have already come;
'Tis grace that brought me safe thus far,
And grace will lead me home."

Now, in the work of *service*. Fruitfulness is the objective. Our Lord went about doing good, in seeking to show men the Father and to make possible the story of redeeming love. We in turn are His witnesses. In Corinth, God through the redeemed ones had a medium through whom the testimony was to be given in life and word. Opposition and persecution, of intense and continued nature, were to be felt. This would bring ridicule, suffering, and even death. Would the little group be able to stand? Would reproach and hardship thin their ranks and dampen their enthusiasm? No, they were to be led in triumph. A suffering church is always a victorious one. John the Baptist was a "burning and a shining light." Burning comes first. The early church, stirrred and scattered by persecution, went everywhere preaching the Word (Acts 8: 4).

We are to plant and water; God gives the increase. "Our labor is not in vain in the Lord." The results of our service we are to leave to Him. If we taste the bitters of exclusion, the disappointment of rejection, and the grief of being unheeded, may we remember, if we have faithfully proclaimed the message, that it has been a triumphant ministry in His sight. Proclamation, heeded or unheeded, is the essence of our ministry. Proclaim in faith and earnestness. His Word returns not void, and bread cast upon the waters will return. A group were holding an open air meeting amid much opposition and discouragement. Three years later, a Jewish young man told how that meeting and subsequent ones had been used of God to bring him to a saving knowledge of Christ.

Coupled with our service, we should remember that God is sufficient to give us the resources needed. Amongst such is the outstanding asset and requirement, that of joy. Paul and Silas, laboring for Christ, were thrust into prison, and yet, with bleeding backs, and feet in the stocks, they were able to sing praises unto God. Out from such a testimony came God's power and salvation for the jailer and his house. With everything against their joy being expressed, they found God sufficient for a joyous testimony. This experience gave practical application to the message of the Philippian epistle where the Apostle in bonds writes to the church at Philippi a message of rejoicing. Nothing daunted, but rising up in the sufficiency of Christ (Phil. 4: 13).

He also illustrates fruitful Christian service by showing that his very circumstances had fallen out for the furtherance of the gospel (Phil. 1: 12) and that in the midst of such conditions God had blessed his testimony, as indicated in chapter 4, verse 22, where those saved from the cesspool of iniquity, Caesar's household, were sending their greetings back to the church at Philippi. So, today, with every tendency for the devil to rob us of our song and joy and to keep us down under circumstances, may we rise up in the sufficiency of God, who is able to make us sufficient ministers of the new covenant!

"To the work! To the work! Let the hungry be fed;
To the fountain of Life let the weary be led;
In the cross and its banner, our glory shall be,
While we herald the tidings, 'salvation is free'."

As we conclude, the *glory* yet to be should have our consideration. In humanity,

(*Continued on page 32*)

A Prayer Parable

By Margaret M. Griffith

SOMEWHERE I have seen a little tract, which may be out of print now, giving a beautiful interpretation of II Kings 13:14-20 as a prayer parable.

You recall the story. Joash, the king of Israel, was in serious trouble because of the Syrians. It was so grave that he visited Elisha, even though he was "sick of the sickness whereof he died." Picture the king coming into the sick room of the old prophet and falling down and crying, "O my father, my father! the chariot of Israel, and the horsemen thereof." Elisha counseled him and gave him a concrete illustration of the method which would bring victory. "Take bow and arrows." He took them. "Put your hands upon the bow." And he put his hands upon the bow, and Elisha put his hands upon the king's hands. Then he told him to open the windows eastward. He opened them. Elisha bade him to shoot, and he shot. And he said, "The arrow of the Lord's deliverance, and the arrow of deliverance from Syria." Elisha said, "Take the arrows." And he took them. He said to the king of Israel, "Smite upon the ground," and "he smote thrice, and stayed."

Then Elisha became angry, for he said, "Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shall smite Syria but thrice." The king understood the parable, and three times did he recover the cities of Israel.

What is the interpretation of the parable as to prayer? The bow represents prayer warfare. The king was asked to take the bow, in short, to pray. The king put his hand upon the bow—he became *skilful in prayer* and learned how to *war* a good warfare in prayer. He learned what arrows to choose and how to use them effectively. They had to be aimed at the stronghold of the enemy. It was the arrow of salvation. What mightier arrow at our disposal in prayer than the finished work of Christ on Calvary? It is our only deliverance from sin, self, the world, and Satan; and when the power of the Cross has become effective in our own lives and we are completely delivered and free in Christ, then we can use this arrow against the enemy for the deliverance of the multitudes. We need to learn to shoot with the arrows at our disposal in the Word of God, direct at the enemy. Be *definite* in prayer.

The king smote upon the ground, but just three times. He learned the sad lesson that he was half-hearted and not in real earnest, for had he smitten five or six times, the enemy would have been completely defeated. As it was, there were only three victories.

What a lesson is here on *persistent, prevailing* prayer! It is the fervent prayer of the righteous man which availeth much. It is the prayer of importunity that the church must learn to pray if the answer for revival is to come. The bow, prayer, is the weapon to bring revival. The arrows for the bow are found alone in the Word of God. Calvary must triumph! There can be no defeat for the church, for Satan has been defeated and the world overcome. Let us enter into definite, prevailing intercession, remembering that the king put his hands upon the bow. He did not talk about prayer—he prayed—but Elisha put his hands upon the king's hands. Just so the Holy Ghost will teach us how to pray, and our prayer will not be ours, but the prayer in the heart of the Lord Jesus, dropped down into our hearts.

In a recent day of prayer in Philadelphia, the women showed unusual interest. The attendance was good, and the spirit of prayer was in our midst. Seven weekly group prayer meetings have come to pass as fruit from this monthly day of prayer. We praise God for many wonderful answers.

Below we give the program for the day. Each speaker takes only ten or fifteen minutes at the beginning of each prayer period. Can you, dear reader, not be used to bring about a day of prayer in your city? Samuel Wilkinson, of the Mildmay Mission, said several years ago: "The day is not far distant when we shall not plan for prayer meetings, but Christians will rush together, forgetting their denominational differences, to pray for protection from the enemy." May God bring us to intercession by the power of His Spirit before this dark time is upon us! (*Continued on page 32*)

MR. AND MRS. KENNEDY AND MR. AND MRS. JACQUES

"ALBANIA, WE ARE HERE"

A LETTER from Mrs. P. B. Kennedy tells of the safe arrival of Mr. and Mrs. Jacques in Kortcha, Albania. They had planned to have all the pupils in uniform standing at attention in the yard, and then, after a bouquet had been presented to welcome Mr. and Mrs. Jacques, to have the children all march around in order and shake hands with the new missionaries. These plans were somewhat changed by the circumstances attending their arrival. Mrs. Kennedy writes us as follows:

"How wonderful to have two new missionaries here, and such promising ones, too! They have made a very favorable impression indeed! I must tell you about their arrival yesterday. Not having heard from them at all after they reached Cherbourg, I sent a telegram on Monday to the agent of the U. S. Lines in Durazzo, asking him to look out for our friends, help them through the Customs House, and let me know when they were coming to Kortcha, paying for the reply. Yesterday morning about 8.00 o'clock, I received Mr. Jacques' telegram from Bari, saying they would arrive in Durazzo Tuesday morning and he would 'await' me at Hotel Splendid.

"I began to get busy, for it looked as though I should go to Durazzo. The thought had come to me that they would perhaps have a lot of baggage. Then I thought I could go with them to Tirana and have them meet our American ministers and others. Meanwhile I thought I would perhaps find a good dentist for my broken front tooth. I sent Hosan to inquire about autos for Tirana and he told me there was a truck all ready to start for Tirana. I had him hold it over half an hour by paying half of the fare or a front seat. I shortened up morning prayers, threw some things into my dress suit case, left things in charge of Miss Efflium, and by 9.45 we had started! At Poquadec I exchanged for the front seat in a faster truck. The first one was loaded with beans, and the second with bags of onions. There was no time to telegraph to Mr. Jacques from Kortcha, but I did so from Poquadec, telling him I was on the way and would reach him late in the afternoon.

"Meanwhile I watched every auto or truck we met and finally, beyond Kukos and not far from Elbasan, about 3.45 I saw an auto pass and in it I caught sight of Mrs. Jacques' face. You can imagine my excitement. Fortunately, Mr. Jacques had seen me and they had stopped. Of course, I got right into their auto, a comfortable one, and we began explanations. Mr. Jacques had expected to remain in Durazzo and have time to look about the town while he waited for me, but the agent had hustled them off for Kortcha, saying I was expecting them! I began to worry about the folks here, thinking they would not know we were coming so soon. At Kukos at 4.30 I telegraphed them to expect us at 7.00. P M., as I had met our friends.

"Before we got to Poquadec, it was discovered that something had broken in the axle of the rear wheel. Another auto was right behind us, which was fortunate, for the two chauffeurs had a big job of over an hour and a half getting the axle off and putting a new piece in where something had broken. We were along the side of the lake and could hear the swish of the wavelets. Before I started yesterday, I had hurriedly picked up the flashlight which we have kept on the bureau all along, so last night it served a very useful purpose in lighting up things for the men in their repair job. Mr. Jacques said that what they did would have cost $25.00 in America at a repair shop!

"When we reached Kortcha, it was after 8.30. To my surprise, all the teachers and our boarders were at the gate to meet us and had a fine dinner

prepared, iced cake and all! Mr. Afizolli had telegraphed me that the folks were coming and Miss Efflium had very sensibly opened the telegram, so that the arrival last night was well arranged for. It was not until 9.45 that we could have dinner, and the little fellows were hungry enough! We had a very pleasant time—roast meat with plenty of gravy, mashed potatoes, pickled pears, baked apples and quinces, and the delicious cake. There were twenty of us at the table.

"It is 6.00 o'clock here, therefore 12.00 o'clock in New York—just two weeks since Mr. and Mrs. Jacques left New York.

"This afternoon at 2.45 the boys and girls and two teachers started for the hill property, and an hour later we went there in an automobile. All were pleased with the appearance of things. We went to the barn first and then over the house. Got back just in time for our prayer meeting. Keep on praying for us. There is a good spirit evident among the teachers."

MANETZ REQUESTS PRAYER

"This know also, that in the last days perilous times shall come" (*II Tim. 3: 1*). *"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time"* (*I John 2: 18*).

NO DOUBT you know about the five-year drive in Russia which began in May of this year, concerning the Christian religion. The plan is that by 1937 there will be complete extermination of the Christian religion in Russia. "By May 1st, 1937, the word God and the comprehension of the word God will be driven out from the borders of Soviet Russia." Is it not the last time? May God the Holy Spirit stir up our cold hearts in prayer for mighty revival and hasten the coming of our Lord Jesus!

The Lord is blessing His own Word and the work of the Lord is prospering, in spite of the opposition of the enemy. We recently held a gospel meeting in a nearby village which had for some time been a stronghold of the priests. They bulldozed the people, forbidding them to permit the heretics to enter their homes, but we believe that the Lord has opened the door and no man can shut it. Last Sunday we held a blessed meeting there and many were present. At the close of the meeting, the people earnestly begged of us to come again. In that village there are also some very bitter communists, who side in with the Greek Orthodox when we come there to preach the gospel, thus causing much trouble. Will you please pray earnestly for this village, that God may abundantly bless His Word and that many precious souls may come to a saving knowledge of the Lord Jesus Christ.

There is a great hunger in many villages for the Word of God. The people ask us to come to their villages and preach to them. Of course, invitations like these bring great joy to our hearts.

Please pray for the Christian man in our village who has been ensnared by Satan and now sides with the communists. Please pray for a Christian woman who is abnormal mentally, and whose husband is not born again. Please pray for the demon-possessed man. Also ask God's blessing upon tracts and Gospels which are being distributed.

TRAVELS OFT

By Moses Gitlin

The following is an approximate statistical report of my 17th evangelistic itinerary:

1.	Days on journey	41
2.	Localities visited	94
3.	Kilometers covered	1709
4.	Sermons preached	51
5.	Public conversations	14
6.	Attendance	4614
7.	Of the above, Jews	685
8.	Individuals dealt with	21
9.	Letters written	40
10.	Homes visited	89

I arrived home September 22nd. God willing, my next missionary journey will begin on Friday, September 30. This time I am to have a ministry of teaching a month's Bible Courses for Christian workers from October 1st to 31st. Kindly pray for my ministry.

"I am glad to be able to report that the Lord's work is progressing, slowly but surely. We are much pleased over the appointment of Mr. Schnapp. He seems to be just the man we have been praying for. May his ministry be indeed most fruitful! My stay in England was very beneficial, and I feel much stronger and better than I did."

R. W. Hill (Roumania).

Vacation Bible School in Czechoslovakia

By Charles Lukesh

Mrs. Lukesh and S. S. Children

WE DO not have the opportunity of having a Camp-meeting here as yet, but we do have some of the blessings that come with the vacation times in that we are privileged to have the Vacation Bible School lessons three times a week with the children. This special season has been a blessing each summer. Our object is to give them a closer acquaintance with the Book of books, applying the lessons from the Word to suit the various ages.

The smaller ones have the subject, "The Great King and His Kingdom of Marvelous Light," which brings them in closer contact with the person of our Lord by the story of His life. They use a small note book for making drawings and writing appropriate outlines and the headings of the lessons learned.

For the older ones we have attempted rather a large scheme, but we hope they will grow into it, as it will take two or three vacation seasons to finish it. The idea has grown out of a need, for there is totally lacking in the Czech language the many "Helps" of which you have quite an assortment at home. Besides, the "Helps" that are available are too expensive for general use. A Czech Bible Concordance is now in print, but they cost almost $5.00 apiece, which is really quite high for this country. For this same reason, other "Helps" are lacking also.

We have had our older children start the making of a Harmony of the Gospels, with parallel reference passages. For this work we use eight Gospels, two of each, cutting out appropriate passages and pasting them in the proper order. The children also wrote 160 pages of Bible references. It takes much time, preparation, and attention. A good grade of paper also is necessary so that it may be bound when finished and be of use.

The making of this book has created some sensation, even among the older folks, who would also like to have it and have even asked whether it would be for sale. They little realize what a work it is to make it! In fact, we are just beginning to realize ourselves how great is the task we have undertaken, but we trust the Lord to make it a blessing. The attendance and interest of the children has been good.

We praise God for some among the older ones who are willing to hear the gospel, some having left the old life of sin and come out and out for Christ. Thus we are sowing the seed and pray with you that hearts may be opened to receive it. How long will it be before the Lord says it is enough and the time of grace is past? Let us pray more for the outpouring of the Holy Spirit upon souls to salvation. We have good courage to hold the fort and keep on pressing forward till Jesus comes and we shall be with Him.

Baptismal Service in Carpathian Russia

By John Kovalchuk

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55 : 10-11.)

WE WISH to share with all our friends the joy which the Lord has given us lately as a result of preaching and spreading His precious Word here in Carpathian Russia. Seven souls gave themselves to the Lord, accepting Him as their personal Saviour. They wished to be baptized and join the church. They were examined and accepted for baptism. The baptismal service took place at the river side in the town of Shiroky Luh. The Lord blessed this service very richly. Believers and friends came from different parts of the country to have fellowship together on this occasion.

It was a beautiful, warm Sunday morning. Before we went to the river, we held a prayer meeting at the home of one of the brethren. Then, about 11.00 A. M. we started for the river, which was at the other end of the town. We went across the town in a body, singing the gospel hymns as we walked along. The people of the town were very respectful. They all took their hats off when we got near to them and then they joined our group and accompanied us to the river. They were very anxious to see everything, for they had never before witnessed a baptismal service.

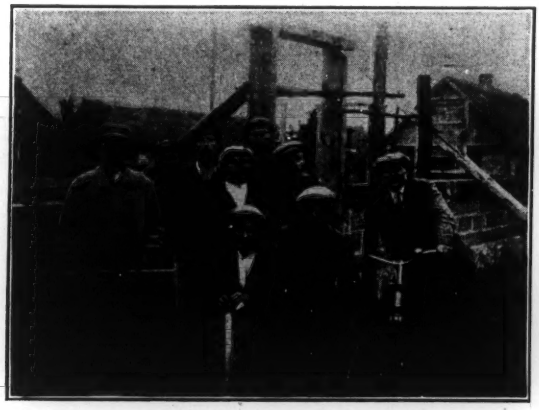
When we reached the appointed place, we found that almost the whole town had come with us. We were soon surrounded by great crowds of people. It was an unsusual opportunity to testify of our Lord Jesus Christ and His salvation. They listened with great interest to every testimony given and to the singing of a gospel hymn. Three of us gave messages, reading from the Word of God, explaining the meaning of the occasion, and calling upon them to repent. We were told afterwards that during this service a few devoted Greek Orthodox women took stones in their hands, intending to stone us for preaching a new faith to their people, but some of their own faith stopped them, telling them that we were doing right and according to the Word and will of God and that they ought to follow our example. At the conclusion of the service, we heard loud exclamations of "Spasibo" (thank you) from the crowd.

We returned to the brother's home to observe the Lord's Supper and to continue our meeting. On our way back, the people on the street courteously gave us right of way and treated us with great respect. However, we were told that this town had once been very much poisoned with communistic teaching. Only last winter the communists here were so strongly organized that they marched from this town to a larger town, Neresnice, making several demands from the government. They threatened to murder our brethren in that town because they would not join their procession. Several of the leaders were arrested. A detachment of police was sent to this town and kept here for some time until order was restored.

The Greek Orthodox people of this town had sent away their priest, finding him of no use, and now they have no services in their church at all. They are discouraged and disappointed in their religion. The dead forms and rituals could not satisfy their heart longings. They need a living Saviour, who can really satisfy every longing of the human heart. We are very thankful to God for giving us this great opportunity to testify of our Lord Jesus Christ to the people of this town, and we trust that the Word we are giving out will not return void but will bring forth fruit for His glory. Please pray for us, for we are in a great, needy field which is ready for the harvest.

A woman in India, as she stood by a heathen temple in process of construction, was asked as to the cost of the temple. She looked in surprise at the questioner, a missionary, and said, "Why, we don't know! It is for our god—we don't count the cost!"

"I need no other argument,
I want no other plea;
It is enough that Jesus died,
And that He died for me."



UNFINISHED CHURCH AT LYSKOW

Liberality Amid Poverty

BY I. V. NEPRASH

ONE of our faithful workers is Pastor D. Prystupa, who is laboring at Lyskow, Poland. We give herewith a letter from our Brother Neprash, who knows Mr. Prystupa well and is familiar with his untiring efforts to make our Lord known and to erect a building where his people might worship. This letter speaks for itself. May we encourage the hearts of this pastor and people by prayer and gift, so that this building may be speedily completed! Any gifts, large or small, sent in the leading of the Lord, will be gratefully received and passed on.

"We in America can hardly realize of what importance a house of worship in Poland is. With our large auditoriums and many other rooms for departmental work of the church, we need imagination to sympathize with our fellow-believers in Poland. The usual meeting place is a home of one of the church members. It is far too small to accommodate all who press in to hear the gospel. According to the Polish law, no open air service is permitted. A meeting place is an urgent necessity there in order that the work may grow.

"The church at Lyskow, under the leadership of our missionary, D. Prystupa, has felt this need because it is a center for a region. By faith they prepared cement blocks a couple of years ago. The crisis struck and the material was lying on the ground, deteriorating. By faith again they brought together about 100 zloty ($11.25). The people brought to the altar what they could. One widow brought 3 zloty (35 cents) and laid it on the table with tears because she could not give more. Another brought 5 zloty (58 cents), and she was crying also for the same reason. They started building, praying daily that the Lord would finish it through His children who could help. $150.00 is needed to finish the building. The poverty in that region is such that there is no hope of getting more from the church members, their only hope being that they will receive help from the outside.

"All the work is done by the church members, without compensation. There is no lack of zeal. The picture shows them standing in front of the unfinished wall. The pastor is with the bicycle. He is smiling, but that is by faith, too—faith that somebody will help them to finish the building and open the hall. The bicycle helps him to visit the faraway mission stations, and he is rejoicing over the success there. What joy it will give him to have the house ready and see it filled with hungry souls who otherwise would not be able to hear the good news!"

IN ALBANIA

BY EDWIN E. JACQUES

AT LAST we are in Kortcha. All the detailed communications between us these past months have been materialized. The Lord certainly sealed the work with His approval. Never in my own experience has the pathway been filled with such evidences of His favor. We arrived here on the station late last Tuesday evening. Pleasant trip, but we were glad to get to our destination. The work here seems to be firmly established and of great promise for the future. Mrs. Kennedy and the others here feel that the time is almost upon us for an ingathering. All the more essential is it that we continue in prayer to the Lord of the Harvest.

"No words of mine can convey to you how much I enjoy THE HARVEST FIELD. Every report is read and reread with an ever increasing interest in the work. We do thank God for enabling us to have a share in this work."

Weariness Lost in Service

By Nahum Shuman

IT IS the desire of my heart to share with you some of the experiences I have had recently. On one occasion, after walking about thirty-five kilometers, I arrived at a little town feeling very much exhausted and hoping to rest my tired body. When I looked upon the unfortunate people who do not know my Lord and Saviour, I forgot about my weary body and began to pray that the Lord would renew my strength, so that I could go on with the work He had entrusted to me. Through faith, I received new strength and also love for lost souls. I walked along, going into houses and shops to distribute literature, saying to each one as I handed a tract, "Wake up, my people, for the coming of 'Mushiach' (Christ) is at hand." The people were astonished and asked me how I knew this. "The Word of God tells me so," I answered.

Some communists came into the house where I was stopping and began to converse with me. I do not know how they learned that I was there. One of them asked me to what organization I belong. Of course they did not understand what I meant when I told them I was working for the "Fellowship," but I told them that I belong to a certain "Organizer." They asked me His name, and I told them it was One whom they were persecuting. I silently asked God for wisdom in speaking further to these people. They asked me again for the name of the "Organizer." I told them His names are Truth, Love, and Righteousness. They seemed to like that, for one of them said, "We are fighting for truth, love, and righteousness." I told them they would not succeed, because they did not have themselves what they wanted others to have, that they must come first to Him who bears these names, for He has power to give to others. They began to call out, "Where is He and how can we come to Him?" I told them that I would explain it to them if they would be quiet. The Lord worked and there was silence. Then I asked for five minutes time to rest. I called upon the Lord for His help through the Holy Spirit, according to His promise, so that not I but He would speak.

Again I started to speak about love, telling them that there is no other love like that which our Lord Jesus Christ showed when He laid down His life for us. I told them that the best friend is he who lays down his life for others. (John 15 : 13; I John 3 : 16.) Every sinner who comes to Him, He calls His friend. The Lord enabled me to show to them from both the Old and New Testaments that the Lord Jesus Christ has suffered for all sinners, and that those who really come to Him and believe in Him, He calls friends and gives forgiveness of sins and eternal life (John 3 : 16). I then spoke about the truth and righteousness of Christ, giving them Scripture references.

One of them said to me, "You receive good wages." I said, "Yes, my dear friends, I receive everlasting life. Now I am not getting more than $10 a month, and sometimes not as much as that."

They called out, "Impossible! On what do you live?" I told them that without God it would be impossible, but with God nothing is impossible. "He gives us strength to bear, for He helps us in all our sufferings. I may be hungry and in rags, but my treasure in heaven is safe." I told them that when I did not know the Lord, I had good chances to earn money and had enough of everything, but that now I have peace in my heart which I did not then have. I said that even though I may be suffering now, the hour will come when I shall rejoice, while others will weep and cry and gnash their teeth (Luke 16: 19-31.)

We talked on and on for five hours. I explained to them that every man is a sinner and, therefore, must repent. One communist said, "You are right, but it is not our fault that our fathers crucified Jesus Christ." I repeated to them the Word that "All have sinned" (Rom. 3 : 23) and urged them to turn to Jesus Christ and receive forgiveness of sins (Acts 13 : 38, 39.) One of the communists said, "You are trying to make us afraid, as though we were little children." I told them, "You are not little children, but *big sinners*. You are doomed to eternal suffering, for the Word of God says so (Rom. 6: 23 and 5: 12.) In Rom. 5 : 8, however, you can also see His love. He is for you as well as for us who have received forgiveness of sins and have eternal life. This 'Organizer' will give you the power of love, truth, and righteousness."

One of them said, "It is very desirable that people

should have this love for each other; then the poor would not have to suffer." I showed them that Acts 4 : 33-37 told about *real followers of Christ*, and that their striving for such conditions could not bring them about, for without God they could do nothing, but with God they could do anything. I added the words that Napoleon spoke before his death, "Christ, Thou hast overcome, not I."

Finally they became ashamed. Christ, the Son of God, was overcoming! One of the communists came to me, asking me whether I would give him a New Testament as a gift, as he had no money to pay for it. Others also came and asked me for some, so I gave them all away. I distributed 160 "Shepherd of Israel," 50 "Do Christians Believe in Three Gods?" 140 Gospels of Matthew, 8 of Luke, besides other literature. Beloved, if you value the sufferings of Christ, please pray for these unfortunate people. There are some among them who thirst for salvation. They asked me when I would come again. I am just waiting for the Lord to reveal His will to me. Please do not forget to pray for me as the least among God's children. I am constantly praying for you.

"I WAS NAKED, AND YE CLOTHED ME"

By Paulina Dimkova

I AM very glad that today I can sit down and write these few lines to you. Every one who is burning with a holy desire to serve the Lord with all his might, ability, and vision is always very busy and has little time to write letters. I feel greatly indebted to all friends who write and do not forget me even when they do not receive prompt answers to their lovely letters.

Praise the Lord, He gives me joy and prosperity in the work which I am attempting to do for my dear Master. In all of my activities I feel very strongly His mighty guidance, comfort, and protecting power. The work is progressing and the interest increasing. Spiritual vision is being broadened and some have come to the Lord. Let us give all thanks to Him who is worthy of all praise and honor.

I would like to give you a few facts about our Greek Orthodox Sunday School. In another letter I shall write about the other branches of my work. This year, in the Greek Orthodox School, we have eighty regular pupils. The total attendance for only six weeks has been over 500 children. The Sunday School has three departments—Beginners, Primary, and Juniors—and these have their sessions in three different rooms of the Public School building. There are three excellent teachers, who are doing their work very faithfully.

Every Sunday we have visitors from among the public school teachers, who come to get acquainted with the work. A teacher from another public school, who had heard about my work, came yesterday and asked permission to listen for a month to our Sunday School lessons, in order to learn how to do the work and then to open such a school in her own public school. This is very encouraging indeed. It is my aim to introduce the Sunday School work into the public schools of Bulgaria. The coming generation must be Christianized if we want to see people coming to God.

Our dear friends in America have been very good and generous toward us in the past in sending their mite for the children's Christmas. These eighty regular pupils of our Sunday School are very poor, naked, and barefooted. Shall we not help these poor ones in the name of the new-born Child? I beg with all my heart and soul that you will send this year also some Christian help in order to clothe these little friends of Jesus. We need a dollar for each child. There are eighty of them, so we ought to have $80.00 for this purpose. *Do send as much as you can.* Oh, may God open the hearts of some of His children to do this most noble Christian deed! Let us pray about this matter. God is able and He is performing His miracles even today, when there is no lack of faith and prayer. God bless you all, dear friends in America!

COMMUNION WITH GOD

In the midst of His own busy life our Lord always found time for communion with His Father. And we must find it too, if our work is to retain the warmth and energy of life, and if we, as workers for Him, are to keep the spirit which alone makes us of highest use to Him.

The fisherman does not find it lost time to stop and mend his nets, and after the broken nets are mended he is more likely to catch fish. And the servant of the Lord will not find that they are wasted hours which he spends waiting at His feet, but from that glorious presence he will go back with a new power resting upon him.

Rev. William Houghton.

A NEW WORKER IN ROUMANIA

We are very glad to present the likeness of a worker not known heretofore to the readers of THE HARVEST FIELD, *Mr. J. I. Schnapp. His testimony is given herewith. We are glad to have opportunity of supporting this valued worker in Roumania. We hope to have further articles from him. Pray for him.*

J. I. SCHNAPP

I WAS educated according to the teaching of very strict Orthodox Jews, as my parents were very strict. My father let me have thorough training in Jewish literature. I studied in the Seminary for Rabbis (Jeshuwa), conducted by the Wonderrabbi at Sadagura, and was then sent to complete my studies in the largest (Jeshuwa) seminary in Hunasfalwa, Hungary. There, after four years of further training, I passed my examinations successfully as a rabbi.

After my marriage, in my twenty-third year, I was accepted as assistant to the noted military Rabbi Landau, in Vienna, Austria, where I had to take the place of my rabbi in nearly all matters, as he was quite old.

At the beginning of the World War, I was at once appointed chaplain to the forces, and served as such until August, 1918. My soul, however, found no peace, so I left my position and became a merchant, successfully supporting my family.

Soon after the close of the War, I moved to Hamburg, Germany, with my family and continued my business career. In Hamburg I became acquainted with several Hebrew Christians, among them the well known Dr. Frank, pastor of the Jerusalem Church. The latter invited us to the prayer meetings. We attended there for quite a long time and, by the grace of God, became believers, accepting Christ as our Messiah. My wife and daughter, with myself, were soon afterwards publicly baptized in the Jerusalem Church, in spite of many threats and intimidations. We have suffered much persecution and contempt from our fellow nationals, but have been happy in the Lord ever since in spite of all.

After residing in Hamburg for twelve years, we moved back to our home, the Bucovina, through the leading of our blessed Saviour, and we are now in Cernauti, having the blessed privilege of proclaiming His gospel among our people. Four hours of every day I spend on the streets and market places, giving my personal testimony and distributing tracts. In the afternoon I visit in homes and offices, bringing the message of the Cross. As this is my home town, I have many open doors in the large circle of my acquaintance. When I am surrounded with difficulty, I take it to my Saviour in prayer. It gives me real joy to know that many are hearing the word of the Cross and showing some interest. If the brethren and sisters of the Fellowship will uphold me in prayer, the Lord will bless the work here. Therefore, I ask you to continually remember me in prayer.

"I very greatly appreciate the magazine, with its faithful accounts of the self-sacrifice and devotion of our Russian brethren, and feel it is a great help to prayer in behalf of the work in which the Fellowship is engaged."

The Story of the Conversion of Prof. V. Marcinkovsky

In Loving Memory of Paul Nikolai, Translated from the Russian by Lydia Melnichenko Brambilla.

Just as St. Paul had a Timothy, so God gave to Paul Nikolai—that man of God who did more than any other for the students of Russia in her colleges and universities—a Timothy, in the conversion of Prof. V. Marcinkovsky, as recent writings prove that he has followed faithfully in the steps of his spiritual father. Articles concerning his work have appeared in THE EUROPEAN HARVEST FIELD *from time to time.*

It was in the year 1903. I was sitting alone in my room on Galernaia Ave., in the city then known as Petersburg. On the table before me a small kerosene lamp, shaded with a piece of paper, burned dimly. I felt oppressed. There was darkness and desolation in my heart. At that time I used to read the Gospel now and then. However, I saw in it only a book of high moral ideals. It seemed to me that actual life was very far from those ideals. At times I suffered because of this. It seemed unbearable to think that it was impossible to attain to this high plane of living. Sometimes I felt I had no strength to live on. I was not a bad student, and worked rather assiduously, but still there was enough time for many oppressive thoughts concerning the aimlessness and vanity of all things, and of my own spiritual weakness. I was becoming a victim of many sorrowful reflections.

A Visit to a Students' Bible Circle

Suddenly, as I pondered over all these things, there came a knock at my door. It was my chum of High School days. He came in and we began to chat. "Listen," he said, "have you heard? There is a new Students' Circle—a Christian one. Will you go?"

"What's up? What Circle?"

"Oh, you've heard about it. They preach a living Christianity—that everybody must be born again spiritually. And these new-born Christians are uniting all over the world. Let's go; it's rather interesting." So the next Sunday we went there together.

It was quite a distance from where I lived, about an hour's walk. We arrived and entered. The meeting had not begun and the students were drinking tea. Some were sitting, some standing. There were university students, students of mining, future civil engineers and technologists. A signal was given to finish the tea-drinking. Shortly all passed to another room, which was very comfortable and homelike. Pictures of rowboats and sailing vessels ornamented the wall. (Our host, in his youth, had been fond of seafaring.) There were shelves of books all around the room. The students, perhaps thirty men, sat down, forming a circle.

In the middle of the circle stood Paul Nikalayevitch Nikolai—a man in his forties—lean, of average height, with a simple, likeable face. "Let us begin with a short prayer, my friends," he said. All arose. For the first time in my life, I heard a simple prayer from the heart to God that He might bless us and enlighten us through His Word. I felt that it was not a formal prayer, a performance of duty, but something as natural as breathing. At the same time I felt the unseen presence of God. Then we sat down.

After a brief introduction, he read us the Story of the Prodigal Son. He read it so sincerely, explained it so vividly, analyzed it so thoroughly, so uniquely, that I (as probably all present) felt that he was speaking directly to me—"I am wandering far from my father; I am being fed with the swine; I am dying of hunger." Then and there I noticed a new aspect of the Gospel.

As soon as he ended his sermon, he approached me, a newcomer. He was very friendly, spoke a few cheering words, and asked me to come around if I had any problems. I walked back home full of new ideas and new hopes. Thus I met Paul Nikolai, the founder of the Russian Students' Christian Movement.

Some Characteristics of Paul Nikolai

I do not presume now to write his biography. I desire only to recall a few precious memories that live in my soul like so many fragrant flowers. I rejoice that I met him. With his personality are linked the best years of my student life. He helped me to make the most important decisions of my life.

Because of him I know the most rapturous joy of my life, the supreme joy by which I live up to the present.

He drew us to himself by the purity of his soul. The populace called him "saint." There was no pronounced holiness in his countenance; he was not sanctimonious; he never preached at people; he never used an admonitory tone. "To be, not just to seem" rang through all his actions, his sincere words, his unpretentious manners. He spoke simply of sublime things.

He knew, too, how to joke with the students at the conference intermissions. I recall how he and the students, with boyish laughter, threw pine needles at one another and played all kinds of games.

He was the soul of our movement; he himself was the movement—noiseless, quiet, like a good piece of mechanism. We agree with our Western brothers that he was the "Father of the Christian Student Movement in Russia." He gave to it all his life. Many of us who consecrated ourselves to Christian work were constrained to do it by his influence.

Yet such devotion to the cause never degenerated into fanaticism. It was so because his was not an adherence to his own cherished idea—but a conception of God Himself. His was a devotedness to One who is Life, Wisdom, and Spirit. That's why he was so interdenominational. He was capable of understanding the other fellow's belief. Well is it said that the style of the man is the man himself.

Paul Nikolai was an oustanding preacher; and what happens so rarely in Russia, he was a preacher for the "intelligentsia." For students especially, his was a very good style. He used the plain, clear language of the Bible. His Biblical sketches, "Moses," "Jacob," "The Samaritan Woman" and others, represent unforgetable classical examples of sermons. They all were clear, concise, expressive. He spoke only of the things that were as clear as daylight to him. He could do so because the light of the Holy Spirit was within his soul.

He also possessed a bright intellect, which was sharpened by his training to the profession of a lawyer. He spoke the English, French, German, Swedish, and Finnish languages fluently. This linguistic knowledge enriched his vocabulary and his thoughts with many shades of meaning. His deep knowledge of the Bible and religious literature in general, as well as his long experience in the conducting of the Circles for the Study of the Scriptures, enabled him to compile a unique text-book in the Russian language, entitled, "Study of the Book of Mark."

His sermons were always illustrated by his personal experiences, warmed by his prayerfulness and his passion for seeking souls. They compelled the entire attention of his listeners. Without fatigue, even hanging on his words, we could listen to him for hours and hours; yet he never spoke lengthily.

Without being a formalist, or a pedant, he possessed the trait of accuracy and punctuality, the traits so sorely wanting in the make-up of a Russian. He was careful and considerate of the other fellow's time. We Russians are not ashamed to scorn these traits on account of our would-be largeness of character.

Most of all, we were drawn to Paul Nikolayevitch by his wonderful feeling of fellowship. His way was not a polite art of entering into a conversation; he was capable of diving into the depths of one's heart; one could pray with him. All this enabled him to carry on so wonderfully the "personal work" which, after all, is the heart of Christian work in general.

A Personal Interview

As soon as Paul Nikolai noticed my interest in religious problems, he invited me to his home. Then suddenly, but naturally, he asked me, "Do you believe that Christ is the Son of God?"

"I am quite indifferent to this matter," I replied. I accept Him rather as a great man."

"Do you think you are a sinner?" he persisted.

"Yes, I do," I admitted.

"Do you believe that Christ died for our sins, and that our sins are forgiven when we accept Him as our personal substitute?"

"I doubt this."

"Do you believe this is possible?"

"I don't . . . rather."

I recall that then I did not think of the power of Christ's love; I was considering only the great burden of my sins. Then and there I felt a need of forgiveness for my sins. I longed for freedom from guilt. I told him all this.

After this conversation, I dived into the Scriptures more and more. The words of Paul Niko-

layevitch compelled me to apply the Scriptures to my own situation and to my own experiences. But grave doubts had me in their grip for a long time afterwards.

A Spiritual Crisis

In the spring of 1904, when I was a student in the Historic Philological College, a great crisis in my life took place. It happened thus. In May of that year, Paul Nikolayevitch arranged an excursion to Finland. About twenty-five students participated in it. In Kelonioki, on the shore of a Finnish Bay, under the pines, we sang hymns, prayed, and listened to the reading of the Gospel. In my own heart there was a continuous struggle. Joyous feelings gave place to dark doubts alternately. Strolling in the woods, thinking deeply, I met Paul Nikolayevitch. "Well, my friend, tell me to what conclusion you came at the close of this year," he inquired.

"I have not advanced far," I replied. "Sometimes, seemingly, I do not believe in anything."

"Tell me," he uttered in a resolute manner, "do you agree to come to God? You know Christ promised, 'Him that cometh to Me I will in no wise cast out'."

"But how can I accept Christ with all my doubts present? I am not quite convinced that Christ existed historically," I objected.

"Doubt need not hinder," he returned; "but if He exists and calls you, do you consent to follow Him? Instead of submitting to continual doubting and self-analysis, let us appeal to Him directly." We prayed together. I felt that now was the time, the only time, a time which would never come again; it was now or never! I prayed aloud to the Father in His Son's Name. I confessed my need of the Saviour. I expressed a wish to follow Him, with His help.

It was a short, childish prayer; I do not recall its words. I only remember a wonderful stillness around us, the silent pine trees above our heads, a luminous, sparklings ea extending to the horizon line. A deep, incomprehensible calmness of eternity and a great joy overflowed my heart. "And now," said he, encouragingly, "be true to your decision. Fight against the doubts." A light descended upon my soul. I proclaimed at that moment a battle in the Name of Christ against myself, against sin, and against all evil doubts. Such a joy as never before nor after! Then I understood the meaning of the words: "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands" (Isa. 55: 12). Everything seemed to be new. I longed to go to men to tell them of a living, saving, loving Christ, who had become a reality. My rejoicing continued all the way home. What a delight to bring my testimony to relatives and friends: "I have found Christ; I have found a spiritual power to fight sin; I have found that which up to this time I had sought in vain everywhere."

Paul Nikolayevitch led me through the threshold of Faith. He was capable of inducing me to take that hard first step because he had lived through a similar experience. He gave all his heart to Christian work; he consecrated his entire life to it, gave his property, sacrificed a career. He did all this in order to convert Russian students to Christ.

Induced to Become a Christian Worker

In May, 1907, Paul Nikolai again gathered his student flock to his home. At this time I had graduated from the university and had decided to become a pedagogue. Six years in the teaching profession went by. I wrote him that the Lord was with me. I was meeting life's problems joyously because not alone. At this time he wrote, asking me to consider leaving the position of a teacher in the High School and devoting all my time to the Student Christian Movement. Had it not been for his inspired call, I would not have left the work which was dear to my heart and very remunerative. It meant leaving the town where I had lived for seventeen years. Together with my family, I moved to Moscow. Friends assured me that I had gone crazy. Nikolai told me I must meet all the difficulties of my new position with faith. He gave me as my life's motto: "Behold, the eye of the Lord is upon them that fear Him" (Psa. 33: 18). I repeat that Paul Nikolai had the power to impel others to take many a serious step in the path of faith. Why? Because he himself moved forward continuously. He was a man of sterling character. He was always considerate, always concerned deeply for all which pertained to the needs of the students.

He brought temporal comforts to many. I

recall how in 1905 I lived on Vassilievsky Isle in poor small quarters. I fell ill with malaria. With me lived a student who was suffering from a nervous breakdown. We were very friendly, but for some time we had been almost starved. Then one beautiful day a carriage came to our door. We were taken down and placed in that carriage and driven to Paul Nikolayevitch's home! There we were blessed with wholesome food, treatment, and loving care for all our needs. I believe that because he did such things he experienced the wonderful love of God. God abundantly cared for him.

Incidents of God's Care

I remember that at the beginning of the Revolution one of his relatives was a victim of a mob riot and was killed. Paul N., knowing nothing of this occurrence, was going to call on him at his home. On the way he was notified of what had happened, and hurried to the wife of the killed man, his sister. As he was entering the back door, the mutineers arrested him. "This is one of them. Watch him closely," said a man in black, giving him over to soldiers. Paul N. covered his face with both his hands, and, as he related afterwards, fell into a slumber. Then suddenly he left the convoy, descended the stairs, crossed the court, and vanished through the gates in the sight of the convoy.

Another time, in Vyborg, God cared for him. A "Pogrom" was staged against the Russian population in general, especially against the rich. A crowd came to Monrepos, where Paul N. lived, seeking him, as the owner of the estate. A soldier in the crowd, having understood whom they were seeking, blocked their way, shouting: "You seek Paul Nikolai, but I won't let you harm him. He is a saint, not a mere man. He saved my family from starvation!" Those words produced a great effect upon the crowd, and they went away.

My Last Visit with Nikolai

I saw Paul Nikolai for the last time in the city of Vyborg in January, 1918. He invited me to read a lecture to the Vyborg youth. Before the lecture he drove me to Monrepos, where we discussed all the aspects of the Student Movement. He rejoiced that many students were becoming members of the Circle. He planned the work for some of us—he was present at my lecture. During an intermission he bade me good-bye, as he had to read a lecture in a Swedish school. After that I never saw him; but in my imagination I have seen him often, as I am seeing him now.

The news of his death was an unexpected and terrible blow to all of us. He died of a complication of diseases, in October, 1919, at his home in Monrepos. He was unconscious during the last hours of his life.

His family buried him on a picturesque rocky isle. On a tower above his grave, at every breath of wind, an Aeolian harp sends forth sad harmonies. But a short distance from that place we had gathered for our meetings, conferences, and prayers. His burial place marks the cradle of the Russian Students' Christian Movement. Here is the "Little House in the Woods." Under its roof many of us at the dawn of manhood confessed to God our sins and made life's great decisions.

In the park of Monrepos, on the shore of the bay, under the tall cliffs covered with moss, and shaded by the pines, stands a marble statue. It is Veinemein, the gray-haired singer of the Finnish poem, "Kalevala." He is singing an inspired song to the honor of the knights who have given their lives for the good of mankind. He sings, "Glory to the heroes who have fallen in battle," and calls for new soldiers for God's great army. It is a fitting memorial and tribute to this one, Paul Nikolai, who fought the good fight of faith to the end, and fell. But before he fell he had enlisted many new recruits for the Christ whom he served.

OUR LACK AND LOSS

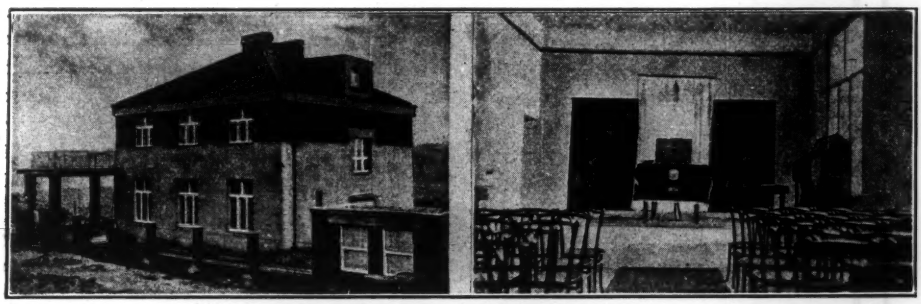
Blessings that are promised in response to faith-filled prayer cannot be expected if faith-filled prayer is not offered. Loss stands over against gain in the neglect of the duty and privilege of prayer. There are those who are dear to us, and those whom we hold dear, who are suffering today from lack of blessings that would have been theirs had we done our duty in the proffer of faith-filled prayers in their behalf. God forgive us for our lack and loss!

H. CLAY TRUMBULL.

"Am sending some money for the EUROPEAN HARVEST FIELD. Every time I read a copy of it, I am deeply moved and I rejoice to think of the faithful witnesses on the foreign fields. It gives me more missionary spirit than anything I read."

Ministry of Reconciliation

By Dr. James Ewke



"The House of Reconciliation"

I MUST say that the godless propaganda of the communists has secured quite a foothold in Czechoslovakia, especially among the young people of the working class. There are some suburbs of Prague where this is the case, but God is also working there and there are halls for giving out the pure Gospel. It is about one of these that I wish to tell you.

This small hall is located in a house in Pancrac and here, with God's help, I started the work. In order to attract the attention of the people, I planned to give them some interesting lectures on Anatomy, and at the same time to testify about Calvary and the Blood of Jesus which was shed to wash away our sins. I named the first lecture, "The Brain and the Faith." It had been well advertised and many people filled the hall. I rejoiced to see that the majority of these were young men and women. I pictured to them the construction of the human brain, a miracle of God's handiwork. I explained the meaning of conscience, super and under conscience, the great importance of memory, etc., illustrating the lecture with pictures. And so, that evening a party of young people in the above mentioned suburb, instead of going to the movies, saw and heard a new thing—that their body and all their being must be given to God their Creator and to Christ who died for them and is ready to save them if they will respond to His appeal. After the lecture they asked me many questions, which I answered, with God's help. It was a blessed evening, and we trust that God will cause the seed sown then to bear fruit. We have named the hall, "The House of Reconciliation."

I named the second lecture, "The Heart of Man," and this, too, was well attended by young people. With God's help, I propose to continue this work during the coming winter. I also plan to lecture in the center of Prague. Will you not pray for this work?

JUST OFF THE PRESS

A BOOK ON PRAYER, by Mrs. Nancy A. Allen. Practical, wholesome, and devotional. Sends the reader to the Word of God. Splendid for Prayer Groups. We have had a quantity given to us. We would like to dispose of these at 50 cents each, postpaid. Proceeds to be used in our missionary work. Why not order a supply for classes and prayer bands? Order through Fellowship Office, 1213 North Franklin Street, Philadelphia, Pa.

Witnessing Among Mohammedans In Bulgaria

By C. Marvakoff

"MY SHEEP hear my voice." Our Lord and Saviour was sure that there would be people who would hear His voice and gladly obey His command. I am fully convinced that the Good Shepherd has some sheep among the Pomaks.

I visited three well-known villages during the month of September, and had the privilege of talking to people who had heard the truth of the gospel before. I noticed that they were ready to listen to something which they felt was genuine. In one of the villages, Debrin, I asked the people if they would be willing to open a hall in their village for teaching people to read and write. They told me they were willing for that, for there were so many illiterate among them. My heart rejoiced when I heard some of them asking what they would have to do to become evangelical Christians, which showed me that my labor is not in vain. I do praise God for the grace He gives me for my daily work. The Lord willing, I want to plan for a regular work this winter in this village where the people seem responsive.

There are many others who would like to accept the gospel, but there are so many hindrances. Some people can neither read nor write; others are steeped in the corruption of fanaticism, holding fast to Mohammedanism; and still others are so very poor, not even having money enough to buy salt. The gospel can and will help them if they will receive it. My Lord and Saviour, bless the Pomaks with the blessings of Thy Word!

I do thank my Lord, as well as all the brethren and sisters in America who help to support this work and make it possible for the gospel to be preached. God bless you!

ANOTHER OBSERVES MARVAKOFF

Philippopolis, Bulgaria,
November 2, 1932.

Dear Mr. Hogg:

As a missionary of the American Board, it falls to my lot to visit all the churches on our Bulgarian field. On a recent trip I found myself near to where your representative, Rev. Constantine Marvakoff, is at work. I had long wanted to see something of the work among the Pomaks, so I decided to run down and call on this old friend of mine, although, strictly speaking, it was not a part of my field of labor. He met me in Nevrokop and together we went five miles through the darkness out to his village, where he very happily entertained me in his neat but humble home.

The next afternoon we took a magic lantern and pictures and visited a nearby village called Debrin. I was impressed with the way Marvakoff met the people, whether on the road or in the village. He has a straightforward, hearty way of greeting and opening up conversation which takes well with these people. He, on the other hand, was heartily greeted by them. They all seemed to know him and to be glad to see him.

We sat down on a log in the street, in the shade of a house, and talked with the men there. The conversation was general in character, taking a turn toward reading the Bible and the Koran. Not all of them knew how to read. Then the children came along on their way home from school and stopped to see and hear. Mr. Marvakoff interested them by showing them a Gospel of John, promising to give a copy to any who would prove that he could read it. Four or five won the prizes.

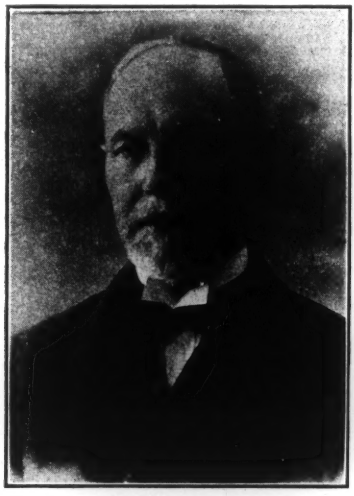
We then set up our lantern in the street, which advertised our proposed meeting to all who passed. By the time darkness had settled down, a crowd of fifty or more men and boys had collected. We showed pictures from the life of Joseph and also the Prodigal Son. Marvakoff did the talking, and he did it well. He not only knows Bulgarian, but he knows all the little local turns which make him easily understood by them. There was a general interest and response as the stories were developed. Good order prevailed and we felt no background of opposition. Mr. Marvakoff gave me a list of villages he has visited, twenty or more, but he says he has a better reception in Debrin than anywhere else.

Mr. Marvakoff is making a good beginning and is winning the confidence of the people. I know of no man who could do better. He is worthy of our

moral and material support. We must recognize, however, that it is a long road he has started on, and perhaps a dangerous one. He is brave and hopeful and persevering, and you can depend on what he tells you. I have been wondering from the first whether he would not find some simple institutional work also necessary, and I find that his mind is turning in a similar direction. He is wondering whether he could not secure a room in that village and, by spending certain evenings there through the winter, do a more intensive work. I feel that the work of Brother Marvakoff must be extended and developed, else all his self-sacrificing labors may be in vain.

Very respectfully,

W. C. Cooper.



Nikita Mosherenok

LETTERS FROM BROTHER MOSHERENOK

(*From Esthonia*)

Peace be unto you, dear brethren of the American European Fellowship. I thank you deeply for your support. The Lord reward you! I am visiting on the border of Russia. God's work here is progressing, and I have baptized several new converts. My duty is also to oversee the evangelical work among our Russian people, especially now when so many errors are trying to creep in. I struggle hard to keep them to the pure evangelical teaching. Brother Dobrinin knows very well how difficult it is in Europe. At present I am preaching and baptizing in Reval, the capital of Esthonia. My work is not very apparent, but my responsibility to my Lord is great.

(*From Finland*)

We have just had some very blessed Russian evangelical meetings in Helsingfors. When we remembered the sufferings of our Saviour in the breaking of bread, our Lord was very near to us. We preached, sang, and prayed from the depth of our hearts. We prayed for all of you.

We had one meeting with the Swedish Christians of the Railroad Association, and I preached about definite surrender to Christ. The services were conducted in two languages, Russian and Swedish, although we had only a small group. We had a profitable meeting with these friends.

SOULS SAVED IN LATVIA

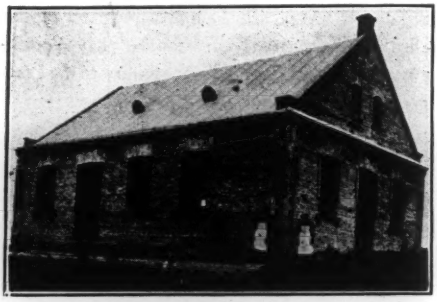
By Arthur Bluhm

I WANT to thank you for your prayers and for the support sent to me, who am the least of the Lord's servants. God has answered our prayers and poured out great spiritual blessings. I have had opportunity to proclaim the unsearchable riches of Christ in various places, and to present Christ, the unspeakable gift of God, to those who are anxious about their souls' salvation. He is the only remedy for sinsick souls.

Last week, by God's grace, we had a four-days' convention in a Baptist church, with good speakers. The motto was, "Take Time To Be Holy." The meetings lasted from 10.00 A. M. to 7.00 P. M., with short intermissions for lunch. Every night at 8.00 o'clock a large gospel meeting was held, when many came out of darkness into the marvelous light of Jesus.

"We shall indeed pray for the Fellowship ministry and we know that God will abundantly bless it, as it is being carried on for His glory and honor. Christian hearts are grateful in these days for an organization where Christ has the preeminence."

"The angels know His blessedness;
His wayworn saints, His love."



GOSPEL HALL AT MLYNOW

STEADILY ADVANCING

By JOHN GORDIUK

"*Watch ye, stand fast in the faith, quit you like men, be strong*" (I Cor. 16 : 13).

"*Blessed are those servants, whom the Lord when He cometh shall find watching: verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them*" (Luke 12 : 37).

THE Lord is blessing the work in His vineyard here. On September 27th we had a great meeting and a baptismal service, when eleven souls were baptized in the name of the Lord. A great multitude of people stood on the bank of the river, witnessing the baptismal rites and listening to the Gospel. We were favored with good weather on this solemn occasion. "Praise God from whom all blessings flow."

In the middle of October we had a spiritual Conference here in Mlynow, which lasted three days. "The Church" was the general theme for discussion. The Lord blessed us wonderfully. Many of God's children were present, thirty local churches being represented. We had three morning meetings for believers (although unbelievers were present also), one evening meeting for workers only, and one evening meeting for church members. About six hundred people were present at the last meeting, so that our meeting hall was packed. Many Jews were in attendance that day, it being the time of the Jewish Feast of Tabernacles. They listened to the word of the gospel attentively, and after the meeting they asked for Jewish literature. (Usually they would rather dispute concerning God's Word than listen to it.) Every meeting continued for more than three hours.

The Conference closed with a "love feast," in which about two hundred and fifty people partook. That was a very blessed time, and the Lord taught us some very important truths through His chosen servants. We felt as Peter did on the Mount of Transfiguration. Praise the Lord for all! He heard our prayers and sent us blessing, according to His promise. Satan tried to disturb us through a weak minded unbeliever, but Jesus was victorious. Praise Him! In these times evil is spreading very rapidly and the children of God must arise and say with the Psalmist, "In the Name of our God we will set up our banners." "His banner over me was love."

We look for even greater blessing in the future, for the Lord has promised to be with us and His Word will stand forever. We must watch and pray. I ask all of God's dear children in America to pray with us that the Lord may grant us victory. We have many very strong foes, but *the Almighty One is with us and the victory is ours!* I greet all who love our Lord and Saviour, in His precious Name.

PRESENT GOSPEL CRUSADE IN ALBANIA

By P. B. KENNEDY

AFTER Cyril and Methodius had been sent as missionaries into Bulgaria in the ninth century, the missionary zeal of the early Christian church seems to have lagged, and during all the intervening hundreds of years Albania, to the north of Greece and across the Adriatic from Italy, with an area of some 17,374 square miles, has been left without the Gospel.

This rugged little state, with ten mountain chains running across her territory, whose heights pierce the clouds 8,000 feet above sea level, is without a single railroad. Her beautiful lakes, such as Scutari, Orchrida, or Presba, all of which are more than 16 miles long, sparkle in the clear atmosphere. Albania's people are poor, but she herself is rich in natural and mineral resources. Her varied climate produces anything from an olive, an orange, or a lemon to a rugged oak or the best of wheat. Her rivers, pouring their waters into the Adriatic Sea on the west, furnish an unlimited amount of water power for future electrical industries. Her beautiful harbors, Avlona on the south and Durazzo on the north, open her growing trade with the world.

This dear Bible land, where the great apostle once preached, must again be called to come back to Christ. Let us thank God that Mr. and Mrs. Edwin Jacques recently arrived there at the harbor of Durazzo and were met in the way by Mrs. Kennedy and conducted to the city of Kortcha, on a high tableland 2,500 feet above sea level, where the Albanian Evangelical Mission is located. Kortcha has a population of about 20,000 people, half of whom are Orthodox Christians and half are Mohammedans. As they entered the Mission property, all the teachers and many of the scholars and friends welcomed them at an evening banquet.

Mrs. Kennedy writes: "How I thank the Lord for sending these two dear young people out! *They ring true.* They have captivated many hearts already." Mrs. Kennedy interpreted Mr. Jacques' first sermon into Albanian from I Cor. 2: 2. She writes: "It was very appropriate and to the point." Yes, the apostle though dead yet speaketh—"Preach the Word." We must pray for grace, wisdom, love, and financial assistance to go right on with this crusade. While he is learning the language, Mr. Jacques will preach in English each Sabbath evening at five o'clock.

During this past month I have been permitted to speak on Albania in six Presbyterian churches and two Union Missions. "Brethren, pray for us" (I Thess. 5: 25).

NEWS FROM THE RUSSIAN BORDER

By Ivan Moriakoff

WE HAD a very joyful occasion recently, when three young sisters were baptized. Brother Mosherenok had charge of the baptismal service. These new converts, whose parents also are believers and have been baptized, were baptized in the river where Brother Dobrinin used to take part in our baptismal services. We have a married couple to whom the Lord revealed the truth of baptism at the time these three sisters were baptized, so we baptized them also. It was cold and rainy, but our Brother Mosherenok did not suffer any ill effects. We thank God for his help.

During this last summer, twelve souls have been added to our church, and there are also inquirers. The church in Lebez now has nine members. We have invitations from many villages, but it is also true that many people are indifferent and some come merely out of curiosity. The behaviour of the unbelievers is terrible. They drink and beat each other, making all sorts of noise. Sometimes we have to help take care of the wounded. How happy we are that we are separated from the world! I thank the Lord and the dear American Christians for the support I have for my work.

EAST LONDON JEWRY

By John J. Wilkinson

THE Jews in Whitechapel recently had a demonstration of non-professional missionary work, when friends joined the augmented open-air effort of the Mildmay Mission to the Jews. The Jews too often think of missionaries as a small body of paid professionals, and a demonstration of the genuine concern of members of the Christian Church for their evangelization—a concern backed up by effort at the cost of sacrifice and carried to the point of personal appeal—is most effective. A combined witness of Jewish and Gentile believers like this augmented open-air effort represents the true witness of the church, in which there is neither Jew nor Gentile.

We believe that this joint witness did largely manifest the love of Christ to the Jews, and certainly it was a great uplift to those permanently labouring for their evangelization to see the zeal and love of these visiting friends as they witnessed to Jews and pleaded with them personally. Similar efforts have been held in the East End in the past under the auspices of the Mildmay Mission to the Jews, but this was, in a way, unique. The spirit of East London Jewry, with its offshoots—a population of over 175,000—has become terribly leavened with rationalism and communism. The last decade has witnessed such a landslide of apostasy that Jewish religious leaders themselves have issued trenchant warnings. The process, however, is going on. This does not mean that orthodox Jews are not to be found—far from it—but it does mean that the spirit of scepticism and of anti-Christian bitterness is much more widespread and blatant than it was.

The key to the missionary situation, world-wide, is in the evangelization of Israel. If, instead of being neglected as they still so generally are, the Jews

were put in the first place of order in preaching the Gospel, in accordance with the teaching of the New Testament, God would do still greater things in this day of grace. A terrible apathy pervades the church in respect to Jewish evangelization, but the hour is not too late for time to be redeemed.

THE FAITH FOR DESPERATE DAYS

By Rev. S. Chadwick

The Bible is full of such days. Its record is made up of them, its songs are inspired by them, its prophecy is concerned with them, and its revelation has come through them. The desperate days are the stepping stones in the path of light. They seem to have been God's opportunity and man's school of wisdom. There is a story of an Old Testament Love-feast in Psalm 107, and in every story of deliverance the point of desperation gave God His chance. The "wits' end" of desperation was the beginning of God's power.

Every page of the Bible confirms the testimony. Recall the promise of seed as the stars of heaven and as the sand of the sea, to a couple as good as dead. Read again the story of the Red Sea and its deliverance, and of Jordan with the ark standing midstream. Study once more the prayers of Asa, Jehoshaphat, and Hezekiah, when they were sore pressed and knew not what to do. Go over the history of Nehemiah, Daniel, Hosea, and Habakkuk. Stand with awe in the darkness of Gethsemane, and linger by the grave in Joseph's garden through those terrible days. Call the witnesses of the early Church, and ask the apostles the story of their desperate days.

The Bible is one long record of desperate days and its pages are written for desperate days of all ages. The grief-free cannot read it. Dry eyes cannot find its treasure. It is for the broken-hearted. I never knew the meaning of the Twenty-third Psalm till I heard my mother repeat it as her feet touched the river. The "wise and prudent" are blind to its mysteries, but the babes and the broken-hearted know.

Desperation is Better than Despair

Faith did not make our desperate days. Its work is to sustain and solve them. The only alternative to a desperate faith is despair, and faith holds on and prevails. Its strength is in its power to wait. Unbelief judges by the immediate; faith stakes everything on the ultimate. Despair looks hopelessly on the problem; desperate faith trusts God at all odds. Hear what Job says from the ruined heap of his life: "Though He slay me, yet will I trust in Him." Isaiah says: "Who is among you that feareth the Lord, that obeyeth the voice of His Servant, that walketh in darkness, and hath no light? Let him trust in the Name of the Lord, and stay upon his God."

There is no more heroic example of desperate faith than that of the three Hebrew children. The situation was desperate enough, but they answered bravely: "Our God Whom we serve is able to deliver us from the burning, fiery furnace; and He will deliver us out of thine hand, O king. *But if not*, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." I like that "but if not!"

I have only space to mention Gethsemane. Ponder deeply its "*nevertheless!*"

"If it be possible . . . *nevertheless!*" Deep darkness had settled upon the soul of our Lord. The "why" of the cup pierced His heart. Trust meant anguish unto blood and darkness to the descent of hell—*Nevertheless! Nevertheless!*

When Paul was storm-tossed, they were caught in a tempestuous wind they could not face, so they gave way to it and "let her drive." That is all very well in daylight with plenty of sea room, but at midnight, with a starless sky and a rocky coast, it was dangerous to move, so they let go four anchors from the stern and prayed for the day.

Now get your hymn book and sing your favorite hymn of desperate faith:

"Give to the winds thy fears;
Hope, and be undismayed;
God hears thy sighs and counts thy tears;
God shall lift up thy head.

"Through waves, clouds, and storms,
He gently clears the way;
Wait thou His time, so shall the night
Soon end in joyous day.

"What though thou rulest not?
Yet heaven, and earth, and hell
Proclaim: God sitteth on the throne,
And ruleth all things well."

"Free" Bible Study for the Home and the Church

Whoever Has Received Such a Leaflet, May Pass This One On to Some One Else Who Seems Really Interested

AND BY CORRESPONDENCE IF DESIRED

Please read this leaflet several times. It answers more questions than you may think at first. Read it later on, from time to time.

I. ADVANTAGE OF HOME STUDY

Those who can attend a Bible School, by all means do so. But choose a school where the Bible is still taught "in the good old way." Yet only comparatively few can go to a Bible School. But all should study the Bible in some way, not only the few so-called "Bible Students."

Bible study at home and by correspondence has also its advantages. It is not only a substitute:—

1. It is a "School" that comes to us, right into the home. (No excuse now for not studying the Bible). (2) It is the least expensive school. (3) People of all ages can take this study. (4) The student can remain with his work. (5) One can choose his own time for studying—leisure hours. (6) Each can study as fast or as slowly as he wishes. (7) Such study gives opportunity for independent thinking. (8) It gives opportunity to express oneself in his own words. (9) In this home study, one is more or less "alone with God." Possibly still other advantages could be mentioned.

Study at home and by correspondence has been tried out for a long time, and is used to good advantage. And what a blessing to the home, to study together the Word of God! I am sure that many will thank God for such an opportunity. These studies are

II. PRACTICAL AND SIMPLE

They are intended for "Common Folks" at home. They are not intended as a competition work to any school. They may serve, though, as preparation studies for more thorough work at some Bible school, or for more difficult courses by correspondence, from Moody's, Chicago, or from the Bible Institute of Los Angeles and other schools.

Yet good students can make a very thorough study of the Bible from these simple lessons. Try it!

These studies require much "searching in the Scriptures." In some instances it may be necessary to get help from other people who know more of the Bible. The only textbook is the Bible. No expense for books.

III. FOR WHOM INTENDED

Generally speaking, for all who want to make use of them. People of all ages—educated and less educated—all should study the Bible systematically, and as regularly as possible. A sister wrote me: "I am 65 years old, and I have studied by correspondence before. I like it so well, so I wish to have your course. May God bless you in your work!" Young people of High School age can take it. Some may need a little help at first.

The Bible is written for the "common folks." Any one approaching it with a willing and believing heart will understand it, and my course (as said before) is primarily intended for those who must remain at home. It is also suitable for regular Bible classes; for C. E. work; for study along with the Sunday School lessons. Preachers find it useful in some of their work.

If any wish to use these outlines, questions, and suggestions only for themselves in their Bible reading at home, very well. Just so that all get the greatest possible blessing from the use of it.

IV. THESE STUDIES ARE "FREE"

As far as my labors and time are concerned, I only ask for $1.00 a year from an individual student or from a whole family, to supply them with the necessary material. This Dollar is to pay for postage and printing. A group studying together (a neighborhood class, or a class in Church) owes only the $1.00, but if individual study leaflets are desired—members should have their own leaflets—5c. for each leaflet should be sent extra. The money should be sent in the beginning of each study year so as to have it ready whenever more printing becomes necessary. That year (of 12 months) may begin at any time. I cannot advance the money.

V. HOW THIS COURSE IS BEING USED

(*A few quotations from letters*)

"My mother, my brothers, and I are studying

together. We are studying John, because the S. S. lessons will be from that book" (Jan. '32) E. B., Kans.

"I am the oldest of eight in the family. I am leading my brothers and sisters in this study. Doing the best I can." H. G., Alberta.

"Five elderly brethren in this neighborhood are desirous of being led deeper into the Scriptures. Please send us your material." J. A., British Columbia.

"The blessing from this study is simply indescribable." B. U., Minnesota.

"The sisters of our prayer circle have decided to study your course. Send 10 copies." H. H., Canada.

"Since we cannot send our son to a Bible School, we ask you to send your course." A. F., Okla.

"Here I see my chance to study the Bible." M. K.

"The greatest blessing lies in the prayerful working out of the lessons, even if we do not send in the answers to the instructor." P. E., Pa.

Hundreds of letters have come to me, from which I could make similar quotations.

VI. WHAT LEADING BIBLE TEACHERS SAY

"What a great work the Lord has entrusted to you. His blessing surely will rest upon it." Prof. W. (Bible Teacher in a College.)

"More knowledge of 'The Word' is the only thing that will save people from 'the great falling away' from the faith, which is surely coming—it is going on now. God bless your efforts." Rev. B. (Teacher in Bible School).

"I am enjoying your lessons very much, in my Bible reading. Am writing my missionaries in Italy to translate your course into Italian, for the people over there." Rev. T. (Missionary Leader).

"Send us your course for translation into the five languages (in Eastern Europe) in which we work." Rev. P. M. (Mission Supt. in Bulgaria).

"We should like to see thousands take this course. Do not let this golden opportunity slip by. Free! and under the direction of such an experienced teacher as Bro. Epp is." (From an editorial of a missionary magazine. The editor is a well known Bible Teacher.)

"It all looks practical and very stimulating." Prof. T. (A Ph.D. and College Prof.)

"I just looked over your course, and surely wish you well. It seems well adapted for home study." Dr. L. (A Bible Instructor in a University.)

"These lessons not only lead to a historical knowledge of the Scriptures, but also have a great value for the heart and for the life of faith." Dr. L. (College Pres. and Bible Teacher.)

"A wonderful plan. It simply electrifies me. I am praying that God will permit me to work out such a course for my countrymen." Prof. N. (A Bible lecturer in Catholic lands.)

"Should many lose the great blessing, in their home and life, that this course can bring to them, it will not be Bro. Epp's fault." Pastor H. (Editor of S. S. literature.)

Closing Remarks: More frequently than ever, the thought comes to me that this may possibly be the last year that we are able to study the Dear Old Book so quietly and freely. The clouds are gathering! "Choose ye this day!"

At your service,

J. B. Epp,
Missionary and Bible Teacher,
Hesston, Kansas.

ANOTHER Saloff-Astakhoff book has just come from the press. It is entitled "Real Russia from 1905 to 1932." A graphic and startling book giving the results of Communism in actual practice. Also chapters telling of the menace of this dreadful scourge in this land of America. You should be informed of these unprecedented conditions and their significance. This book will greatly help to this end. Order from the Fellowship offices. Seventy-Five Cents per copy, postpaid.

Taking Advantage of Opportunities

Lodz, Poland,
October 11, 1932.

VERY DEAR FRIENDS:

"THE harvest is past, the summer is ended, and we are not saved" (Jeremiah 8: 20). This is the call of a people that let summer slip by. The past summer has seen baptismal services where groups of as many as twenty and fifty were baptized into the death of Christ—a sign that souls are being saved—and yet ever so many have not been saved. We pray daily for the salvation of men and women. Here and there we hear "the sound of a going in the tops of the mulberry trees," signifying that God's Holy Spirit is working in the hearts of men and women. We have especially noticed of late that many from among the Polish Roman Catholics are awakening. Their earnest prayers have been a source of joy to us in the prayer services.

Since writing the last letter to you, we have been privileged to hold more than forty public meetings in various places, among Germans, Poles, and Jews. In August we were invited to a Polish conference of brethren in Upper Silesia. It did our hearts good to see so many believers from among the Roman Catholics. Brethren from at least a dozen different towns and villages gathered together to feast on the things of the Lord. The fellowship was very precious. It was the first Polish conference of this kind that I had attended. Christian work in Poland is mostly done among Russians and Germans, and I was so glad to see a large gathering of Poles who had come out from Rome. What patience, what tears, what persecution and prayers, before such a body could be gathered out from the fanatical Catholic populace!

On the way to the Conference, I was obliged to travel through Chenstokhov. Various bishops, archbishops, cardinals, and dignitaries of state and church, including even the president of the Polish republic, were to attend the colossal mass meetings held at this holy place of pilgrimage. About half a million people flocked together for this occasion. It was just at this time that I passed that way and was able to distribute Christian literature, mostly Gospels and tracts, among the groups of pilgrims who were walking day and night to reach the holy place in time. Working gangs on the railway and linemen of the telephone company were also glad to receive a Gospel or a good gospel leaflet on the way. Without exception, they were received heartily and thankfully. I somehow felt that this work was more important than preaching.

In order that some of our friends might pray more intelligently, I might say that we have lately published 1,000 sheets of children's picture and Scripture text cards in Russian. There also came from the press 5,000 20-page Russian pamphlets, with able treatment of various themes by the well-known Professor Martcinkovsky. At the present time there are 2,000 Polish children's picture and Scripture text cards in print. Another edition of Russian tracts is coming off the press within a few weeks. During the hot summer months, when farmers were working very hard and meetings were poorly visited, I labored at home. In the absence of any reference work or concordance, I prepared a Polish subject index to about 300 of the most important Biblical subjects, with nearly 5,000 Scripture references. It is now going through the last examinations and is ready for printing. It will be of great value to all Christian workers. Through the courtesy of the Swiss general secretary of the Berean Band, we have been entrusted, as in previous years, with translating and publishing the three editions of the Berean booklets in the Russian, Polish, and German languages.

A missionary and minister of the gospel sent us word that his pass had recently been examined in the police station of a little town. He found courage to ask the police commissioner whether he had a passport for heaven. The officer showed no annoyance, but quickly produced one of our tracts, "The Broad and the Narrow Way." This was his passport for heaven. The brother writes that the tract showed considerable wear. In another place, a former police, now a brother in the Lord, accompanied us several miles out of a town. When I asked him to return, he said he was doing it to honor us, that he could show his appreciation in no other way for the good Christian literature he had been reading.

The Lord has recently given us remarkable

messages and meetings, which have resulted in the salvation of souls who, without being asked, have given public testimony to their joy in the Lord. We have commenced weekly meetings of prayer and are happy to say that many are taking part and there seem to be great things ahead of us. Indeed, we *expect* great things—greater things than ever. Could not the Psalmist, by his God, leap over a wall? (Psalm 18: 29). "God is *able* to make *all* grace abound toward you" (II Cor. 9: 8). We have every reason for much praise to God, and write these lines in order that you may join us before the throne of grace. Yours in the bonds of the gospel,

FRED AND MARTHA STETTLER.

A BAPTISMAL SERVICE

By J. WLADYSUK

ONE day we went to the village of Lewoshki to preach the Gospel. We had previously held a few Gospel meetings there, in a house with a partition. While we were singing the Gospel hymns and reading and expounding the Word of God in one part of the hut, some people were laughing, arguing, and making jokes in the other part, so that the attention of the hearers was divided. As a result, the meetings were not a success.

When we came into the same house this time, we found some people already sitting there, smoking tobacco. Again I was invited by the host to take the more desirable part of the house for the Gospel meeting, but I told him that I preferred to stay with the people who had already gathered in this first room. They gave me a seat at the table. I took out the books from my case and laid them on the table. Then we began to sing the Gospel hymns. The three leaders of the gang left the room, one by one. The others took off their hats, dropped their cigarettes on the floor, and listened to our singing. Soon other people began to come and we started the meeting. One of the leaders who had gone out, came back for the meeting and listened very attentively to the Word of God. The second stood outside the window, also listening to the preaching of the Gospel. Only the third went away. We had perfect quietness and order at the meeting, and we testified of the Lord with great freedom. The people were filled with joy upon hearing the Word of God, but they were grieved to think that they had not heard these things before. Some of them have begun to attend our church services at Bereza Kartuska.

On the Russian holiday, the Ascension of Christ, which came on June 8, we had a baptismal service at Bereza Kartuska. It was a market day, so people came to the town from far and near. Many believers from different places were there also. At 10 o'clock in the morning, our Gospel Hall was filled to overflowing with the people. Then, at 1 o'clock, we had a baptismal service at the River Jaselda, when eleven persons were baptized. A great crowd of people had joined our procession as we marched to the river, singing the Gospel hymns. After each person was baptized, the choir sang very melodiously the Gospel verse, "All of you who were baptized into Christ, have clothed yourselves with Christ. Hallelujah!" We returned to the Prayer Hall, where the Lord's Supper was administered. Thus we spent a day filled with God's blessing. Many people went home rejoicing and thanking the Lord.

During my short stay in Wilejka district, eighteen days, I held twenty-four Gospel meetings, two baptismal services, one wedding ceremony, and two church business meetings—all blessed by the Lord. The greatest need in Wilejka city is a Prayer Hall, without which the Lord's work will go down. There is also a great need for Christian workers in that district.

THE BLESSING OF A THANKFUL HEART

I ought to be thankful—

"For grief unsuffered, tears unshed,
For clouds that scattered overhead;
For pestilence that came not nigh,
For dangers great that passed me by;
For sharp suspicion soothed, allayed;
For doubt dispelled that made afraid;
For fierce temptation well withstood,
For evil plot which brought forth good;
For weakened links in friendship's chain
That, sorely tested, stood the strain;
For harmless blows with malice dealt,
For base ingratitude unfelt;
For hatred's keen, unuttered word,
For bitter jest, unknown, unheard;
For every evil turned away,
Unmeasured thanks I give today."

Spiritual Message From A Christian In Exile

THE following letter has come from a banished presbyter in the Archangel district: "I greet you heartily, my dearly beloved brethren and sisters. Peace be unto you! Our life here is filled with great tribulation. We experience literally Matthew 5:11 and Lam. 3:4-11, but in a wonderful way we are being supported by our Lord and are still conquerors. Our faith is deeply rooted. Everything that comes to us is with the Lord's permission, and we are comforted and filled with hope. 'Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth' (Rev. 3:10).

"We are joyful, because we have faith in God. There is nothing on earth that is greater than faith, and it can be possessed by anybody. This is no time for a theoretical discussion about Christ—we must know Him by experience. The times of religious enthusiasm are past, and we now have an opportunity to put in practice our real inner knowledge of Christ. That which was superficial in our spiritual life is now dropping off. There are some backsliders among us, and many awful things are taking place.

"Believers in Russia are gathering together in small groups. Many of them are unable to understand the present situation and are discouraged. Regular services are being discontinued and the believers are being scattered in every direction. Concerning all this I have recently received word from a certain leading presbyter. It seems to me that conditions such as these, show us that the coming of Christ is very near. We find comfort in the words, 'The end of all things is at hand.'

"I am reminded of the words of Christ, 'Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit' (John 12:24). The life of the grain has three stages, namely, on the ear in the field, in the barn, and in the earth. These three stages are very different, and the lives of our believers are in some respects similar to these. Some are in the field, some are in the barn in quietness and prosperity, and others have died to themselves and the world, in a spiritual sense, and are in the earth. The real end of the seed is to be in the earth, where it can bring forth fruit, and God's plan for the believer is to get him into the earth, figuratively speaking, as soon as possible, for He longs to see a full resurrection of spirit, soul, and body. Our sufferings help to bring this about. Under the pressure of suffering, we are enabled to die to the flesh and to bring forth fruit unto God.

"I often feel led to urge our believers to make haste to be a seed put into the earth. If we live fifteen or twenty years on the ear in the field, or if we spend our time fruitlessly in the barn, we might as well cross out those years for they have been spent in vain. Many do not like to hear such a statement, but it is true. Do not be afraid to 'fall into the ground and die,' for though you may be, like the seed, in the darkness and subject to the cold and rain, such death will bear spiritual fruit full of beauty and glory."

This brother sent for *Vernost* the words and music of the song which is now being used by many suffering Christians in Russia. It was interesting to note that this music was written on a very poor scrap of paper, without any divisions as to measures, showing that these believers in Russia, in spite of their inborn musical ability, are now singing only chords and words and do their counting by inspiration. The words of this hymn are roughly translated into prose as follows:

Psalm 79:11

"Come to us, O God! We are so tired—our last bit of strength is about gone. We are pressed to the earth under our yoke of sorrow, but help us to rise.

"Support us that we may follow Thee to the cross and to suffering. We wish to suffer for Thy sake. Put in our hearts the fire of love in the hours of pain.

"Sacred things are being trodden upon as stones under the feet. Thy flock is being persecuted. The world is breathing hatred, murder, and revenge. Help us not to give up in this fight which is unto death!"

The author of this article writes in another letter: "My wife and I have been very sick, and now we are weak. We appeal to you to help us. Pardon

us for troubling you. It is hard for us to disturb you and we do not like to overburden you, but if it is possible for you to do it, please help us! Please tell the brethren and sisters about our need. Be so kind as to send us something as soon as possible. If you could send us some money, we could buy food with it in our stores here." This brother has written many times from the place of his exile, but up to this time he has never asked for any help, in spite of the sore needs he must have been experiencing at all times as a banished Christian.

AT THE WAILING WALL IN JERUSALEM

By Prof. V. Martcinkovsky

(*Translated from the Russian*)

I AM walking on the hot streets of Jerusalem. I try to pass through the throngs in the market place. I listen to the soft ringing of bells—it is a caravan of camels! The Arabs say: "We know ninety-nine names for God, but the camel knows a hundred, and, therefore, he raises his head so proudly." The narrow streets of the old town are filled with the shouts of the merchants and the caravan people. They cry, "Ouak! Ouak!" (Watch yourself!) Thousands of odors emanate from the great supply of fruits, spices, raw meat, and fish.

Suddenly, as I traverse my way, the semi-darkness and narrowness are exchanged for light and space. Through the high columns, there is seen the huge square of the Mosque of Omar. At one time the Temple of Solomon stood here, and then the Temple of Herod. It is situated on Mount Moriah, where Abraham brought Isaac to be sacrificed. Now this rock is adorned with the magnificent cupola of the Mosque, which glitters and dazzles under green enamel and colorful design of mosaic.

Tourists—Americans, Englishmen, Germans, and others—are always seen coming to the Mosque, but there are no Jews. They say that they do not come here for fear of stepping on the ground which at one time was the Holy of Holies. They fear to trespass God's law. (The location of the Holy of Holies is unknown.)

And now again, narrow lanes, winding around among the small stone houses of the poor Arabs. They are deserted. Today is the Sabbath Day of the Jewish Passover. The Jews are seen, singly and in groups, with prayer books in their hands. On the corner nearest to the "Wailing Wall," a policeman stands on guard, with a telephone in his hand.

I approach the "Wailing Wall" ("Kotel Moarovi"). It is a remnant of the western wall, which surrounded the court yard of the Temple. It appears as a gigantic mass of stones. There, above, is a square where the ancient Hebrews praised the God of Israel, the Lord of heaven and earth, on harps and timbrels. His unspeakable glory once filled the Temple, but now a huge cupola, with a crescent moon, hides the rock of Moriah. And higher above the earth—above the Mosque, above the "Wailing Wall"—there is a cupola of blue sky, which was not made by human hands and which holds a deep mystery of silence.

An aged, red-bearded Jew, wearing a velvet hat trimmed with shining fur, very seriously explains to me, almost in a whisper: "The first five rows of stones at the bottom, with seams on the edges, were built in David's time. Under these rocks, nineteen more rows were built into the depths of the earth. You can see them in the Arab homes in the neighborhood and on the side of the Mosque. Farther on, there are four rows of stones of the 'Second Temple' (Herod's), and still higher, four rows of Bar-kokhby (2nd century), and after that, eleven rows of Arabian work (15th century). The stones of David are immense, from two and a half to six meters in length. The latter I have seen through the wooden partition which hides part of the wall."

I asked, "Do the Hebrews expect to rebuild the Temple?"

"Of course," was his answer.

"Where is this prophecy?" I asked.

"There are no definite words about this. It was said, in general, that there must be a Temple."

The gloomy stones are silent. They are covered with Hebrew inscriptions. From the crevices in the wall, long threads of grass are hanging, reminding one of gray hairs. They are yellow with age.

The narrow space before the wall is being filled with people, Sons of Israel, who have come from all corners of the earth. There are "Ashkenaziti," in fur hats; "Ieminity" from Arabia, in white turbans and red fezzes; Jews from Poland, from Russia, from Persia, from Mesopotamia, from China, in yellow and dark green silk robes. Many here are in European attire. To pray and to weep at these ruins is all that is left to Israel of their former religious grandeur.

Jews are reading their prayers in low tones, swaying the head and body from side to side. "Every small part of the body must take part in prayer," a Jew explained to me. They read from the Psalms of the Sabbath Day order (119–150), and today they read a special Passover prayer also. In front, at the very wall, is seen the Torah, lifted above their heads. It is a scroll, with many bells hanging from it. The case of the Torah is of dark, shining silver. An aged Jew, in a prayer garment ("talese"), adorned with gold metal cloth at the borders, is the leader of the worshipers.

The bottom stones of the wall are shining like ivory, being literally polished by myriads of kisses. During the prayer, young and old Jews rush to the wall and beat their heads against the stones. They kiss them. They touch one another's cheek at the wall. Some of them touch the upper stones with their palms, then kissing their hands. Some are saying prayers, touching the crevices as though they wished to be heard there in the mysterious darkness of the world on the other side.

The noise of voices is increasing. It is turning into loud sobbing, and broken hearts weep, stricken to their very depths. At last, all the crowd fills the air with shouts of "Adonay!" "Adonay!"

Here, at the Wailing Wall, on the day of remembrance of the destruction of the Temple (9 Aba), the cantor sings in a high voice in the midst of the crowd: "For the sake of the deserted mansions," and the crowd responds, "We are sitting here lonely and weeping." Cantor: "For the sake of the destroyed temple." Response: "We are sitting here lonely and weeping." Cantor: "For the sake of the ruined walls." Response: "We are sitting here lonely and weeping." Cantor: "For the sake of our fallen priesthood." Response: "We are sitting here lonely and weeping." Cantor: "For the sake of our kings who denied Him." Response: "We are sitting here lonely and weeping."

The soloist continues: "We beseech Thee, put Thy mercy upon Zion," and others join in the singing, "Gather the children of Jerusalem. Oh, haste, Redeemer of Zion. Speak to the heart of Jerusalem. Comfort those who are weeping and wailing in Zion. Let peace and joy dwell in Zion. Let the Branch of Jesse grow in Jerusalem." Here, around these walls, is pulsating the heart of Judaism, wounded from long wandering. Here you can best feel the deep tragedy of the Jewish problem.

I stand afar off and quietly inquire of my neighbors the history of the wailing and the content of their prayers. The Jews listen to me with curiosity. They give me explanations in a friendly way, for they appreciate the interest a Gentile Christian is taking in the fate of their nation. I ask them what they pray about, and they reply, "We pray about everything. We do not worship the wall, but God, just as we would if we were in the ancient Temple." I continue my inquiry. "Do you pray for the Messiah?" "What does Messiah mean?" they ask me, with excited gestures; "Messiah means peace. When there is peace, then everything will be all right." "May I ask why you Jews do not believe in Jesus Christ?" I asked. "Because he trespassed a law," answered a young Jew. "What kind of trespass? Have you read the New Testament?" "No, I haven't. It is forbidden," he replied.

It is known that the place where the Sanhedrin assembled, when Christ was condemned by the high priest, was located near to this very wall. The high priest, looking out of his window, could see this wall, but, being deprived of prophetic vision, he could not see that it would be turned into a wailing wall. They had no idea that, having sentenced Christ to death, they crucified their own nation and destined them to a thousand years of wailing.

In deep meditation, I sat afar off on a stone step and read the Scriptures. Occasionally I opened to a verse that referred to this: "Except the Lord build the house, they labor in vain that build it." History affirms that two attempts to restore the Temple in the 4th century, during the time of Julian the Apostate, ended in failure, because of earthquakes and electric storms. They succeeded only in removing the last of the foundation stones. Having done this, they fulfilled the prophecy of Christ in Matthew 24: 2: "There shall not be left here one stone upon another, that shall not be thrown down." Contemporary writers bear historical testimony to this fact. I read further, in Psalm 126: "When the Lord turned again the captivity of Zion, we were like them that dream . . . They that sow in tears shall reap in joy."

When at last, with humble spirit, they look upon

(*Continued on page 32*)

"WHO IS SUFFICIENT FOR THESE THINGS?"

(*Continued from page 5*)

sighing, suffering, and death reign now. Who is sufficient for the abolishing of these? Our God is gloriously sufficient. The glorious gain of His Cross is yet to be realized. Our Christian hope takes in the redemption of our bodies. Also kingdom blessings, where creation's bondage is broken. Satan's ultimate defeat and eternity's joys are assured. Wherever these glories are mentioned in Scripture, we usually find included the assuring references to God's power whereby He is able to subject all things unto Himself. "All enemies under His feet." "The zeal of the Lord of Hosts shall perform this." Our sufficiency is of God.

Death's night shall then be over. Our hope, so different from that of the world, shall have fulfilment. Time only intervenes. Let us be steadied, comforted, and cheered by the prospect. "Now He that hath wrought us for the selfsame thing is God" (II Cor. 5: 5). The atonement of Christ gives basis for glory, the resurrection of Christ assures it, and the coming of Christ consummates it.

"Deep waters crossed life's pathway, the hedge of thorns was sharp;
Now these lie all behind me—oh, for a well-tuned harp!
Oh, to join the hallelujah, with yon triumphant band,
Who sing where glory dwelleth, in Immanuel's land."

We, therefore, joy in God, our El Shaddai, who is enough and sufficient. Abounding sin and its domination met fully by God's salvation and the Holy Spirit's work! Sufficient evil unto the day, but overbalanced by grace that is sufficient! Fruitful service and good works afforded in the ability and all-sufficiency of His provision (II Cor. 9: 8), and all climaxed by bringing down into the present the anticipation and incentive of the blessed period called "God's Day," with all of its matchless and transcendent glory!

A PRAYER PARABLE

(*Continued from page 6*)

DAY OF PRAYER
CONDUCTED BY THE WOMEN OF THE CHURCHES OF GERMANTOWN

NOVEMBER 17, 1932
MEMORIAL BAPTIST CHURCH
WAYNE AVENUE AND QUEEN LANE

WORD OF WELCOME.....*Rev. Balston I. Ellson*
THE CHURCH—THE BODY OF CHRIST (Eph. 1: 23)
(11.00-12.00)..*Mrs. I. M. Hudson (Mother Ruth)*
PRAISE AND TESTIMONY (Phil. 4: 4) (12.00-12:30)
Miss Carolyn Stephan
THE JEWS OF THE WORLD (Rom. 1: 16) (12.30-1.00)
Mr. Harry Burgen
THE WESTERN WORLD (Mark 16: 15) (1.00-2.00)
Mr. A. Dobrinin, Mr. G. T. B. Davis
THE EASTERN WORLD (Matt. 28: 19) (2.00-3.00)
Pastor O. R. Palmer
SOLOIST.....*Mrs. William Wills*

AT THE WAILING WALL

(*Continued from page 31*)

Him whom they have pierced (Zechariah 12: 10), will that be the time when the wall between Israel and her Messiah is taken away? Then the thousand years of grief will be turned into joy. Does not a duty of love rest upon us as Christians to clean away the stones that are the obstacles between Israel and her Christ?

A child who was asked, "What is faith?" gave the beautiful reply: "Doing God's will and asking no questions."

Receipts for September and October (in part), 1932

Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount
11890	$5.00	11953	$15.00	12013	$5.00	12076	$6.00
11891	2.00	11954	2.00	12014	22.46	12077	2.00
11892	1.00	11955	8.00	12015	8.00	12078	53.12
11893	2.00	11956	5.00	12016	5.00	12079	50.00
11894	10.00	11957	1.00	12017	34.13	12080	10.00
11895	25.00	11958	20.00	12018	10.00	12081	2.00
11896	5.00	11959	1.00	12019	400.00	12082	18.00
11897	2.00	11960	5.00	12020	5.00	12083	8.21
11898	3.00	11961	15.00	12021	5.00	12084	1.00
11899	40.00	11962	50.00	12022	1.00	12085	225.00
11900	1.00	11963	1.00	12023	20.00	12086	8.00
11901	10.00	11964	1.00	12024	5.00	12087	7.00
11902	5.00	11965	1.00	12025	25.00	12088	3.00
11903	1.00	11966	1.00	12026	15.00	12089	1.00
11904	52.00	11967	2.00	12027	50.00	12090	100.00
11905	10.00	11968	1.00	12028	40.00	12091	5.00
11906	100.00	11969	5.00	12029	3.00	12092	5.00
11907	1.00	11970	30.00	12030	10.00	12093	5.00
11908	40.00	11971	20.00	12031	1.00	12094	1.00
11909	5.00	11972	15.00	12032	6.00	12095	2.00
11910	50.00	11973	2.50	12033	1.00	12096	1.00
11911	1.00	11974	1.00	12034	1.00	12097	15.00
11912	10.00	11975	5.00	12035	10.00	12098	62.03
11913	5.00	11976	5.00	12036	10.00	12099	25.00
11914	5.00	11977	1.00	12037	5.00	12100	11.14
11915	20.00	11978	1.00	12038	5.00	12101	1.00
11916	28.89	11979	1.00	12039	21.61	12102	2.00
11917	1.00	11980	1.00	12040	1.00	12103	9.05
11918	3.00	11981	5.00	12041	5.00	12104	4.00
11919	1.00	11982	5.00	12042	2.00	12105	6.00
11920	4.30	11983	5.00	12043	2.00	12106	1.00
11921	35.00	11984	1.00	12044	10.00	12107	5.00
11922	5.00	11985	2.00	12045	3.65	12108	100.00
11923	20.00	11986	5.00	12046	1.00	12109	1.00
11924	1.25	11987	5.00	12047	1.00	12110	10.00
11925	1.00	11988	25.00	12048	5.00	12111	5.00
11926	22.00	11989	5.00	12049	10.00	12112	6.00
11927	1.00	11990	25.00	12050	3.25	12113	20.00
11928	85.00	11991	25.00	12051	10.00	12114	10.00
11929	1.00	11992	1.00	12052	52.00	12115	5.00
11930	500.00	11993	1.00	12053	5.00	12116	5.00
11931	1.00	11994	17.22	12054	2.00	12117	5.00
11932	8.00	11995	1.00	12055	3.50	12118	120.00
11933	10.00	11996	50.00	12056	3.00	12119	2.00
11934	6.00	11997	10.00	12057	3.00	12120	2.00
11935	7.45	11998	2.35	12058	5.00	12121	1.00
11936	5.00	11999	1.00	12059	4.00	12122	1.00
11937	1.00	12000	3.00	12060	1.00	12123	1.00
11938	1.00	12001	1.00	12061	10.00	12124	4.69
11939	15.00	12002	2.50	12062	3.00	12125	2.00
11940	5.00	12003	13.30	12063	1.00	12126	3.16
11941	1.00	12004	1.00	12064	6.00	12127	2.00
11942	18.00	12005	1.00	12065	1.00	12128	1.00
11943	1.00	12006	3.00	12066	2.00	12129	1.00
11944	25.00	12007	1.00	12067	25.00	12130	1.00
11945	32.90	12008	5.00	12068	1.00	12131	40.00
11946	10.00	12009	15.00	12069	20.00	12132	10.00
11947	5.00	(Of this amount $37.25		12070	85.00	12133	5.00
11948	2.00	is for the European		12071	10.00	12134	10.00
11949	1.00	Harvest Field.)		12072	1.00	12135	13.85
11950	1.00	12010	2.00	12073	2.00	12136	1.00
11951	10.00	12011	1.00	12074	10.00	12137	25.00
11952	6.00	12012	1.00	12075	10.00	12138	2.00